BENJAMIN BEN MORDECAI's

SECOND, THIRD, AND FOURTH,

LETTERS.

[Price SIX SHILLINGS.]

### Lately Published, by J. WILKIE,

Price THREE SHILLINGS and SIX-PENCE,

THE FIRST LETTER of the APOLOGY of BENJAMIN BEN MORDECAI, to his Friends, for embracing Christianity; addressed to Elisha Levi, Merchant, of Amsterdam: With Notes and Illustrations, by the Author and the Editor.

# APOLOGY

OF

### BENJAMIN BEN MORDECAI

TO HIS FRIENDS,

FOR EMBRACING CHRISTIANITY;

IN SEVERAL LETTERS

To ELISHA LEVI, Merchant, of Amsterdam.

LETTERS II, III, and IV.



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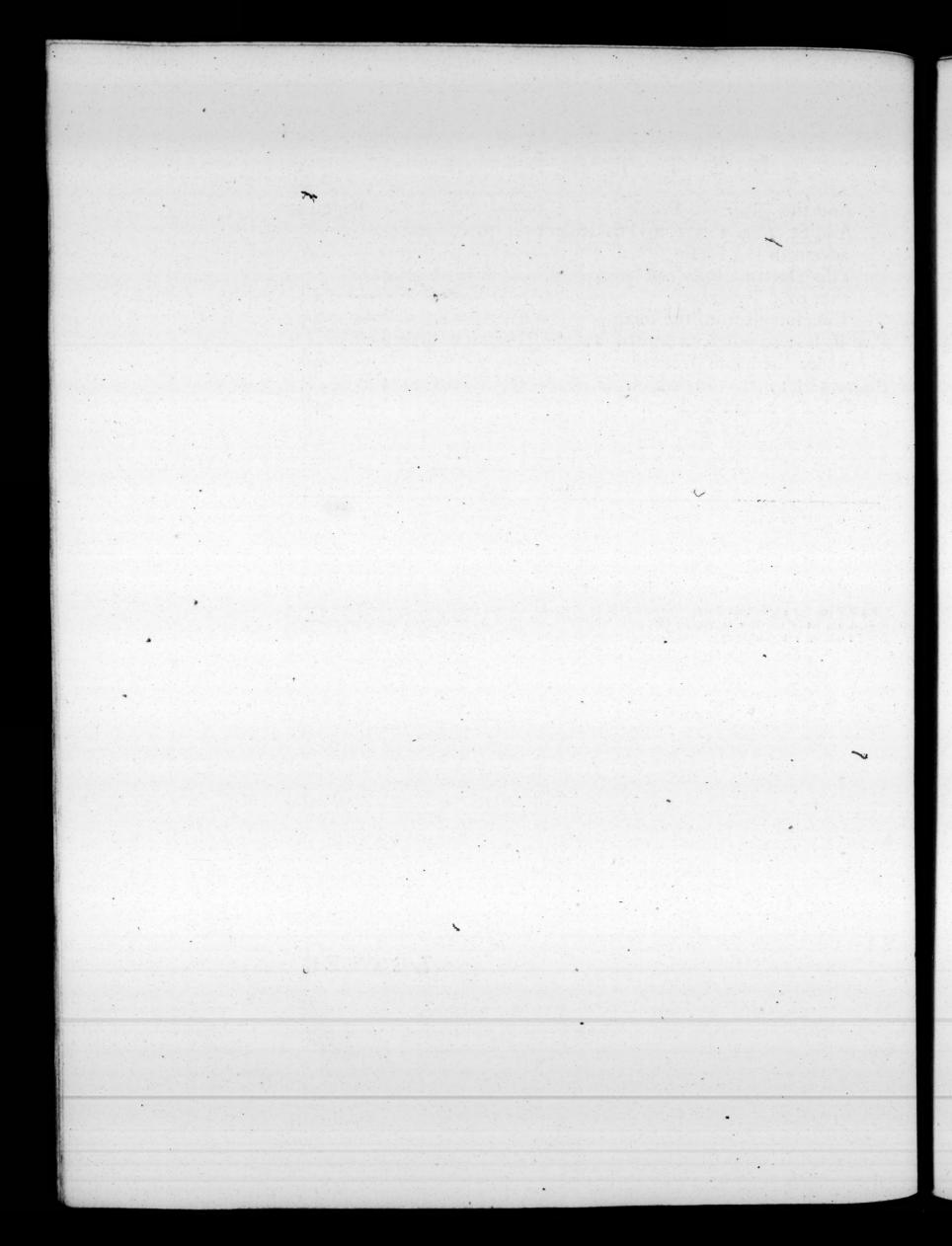
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#### ERRATA.

PAGE 30, line 25, dele the Comma after found.—P. 31, l. 24, for III. read 3.—P. 32, l. 3, for IV. read 4.—P. 33, l. 27, for he was then in, read he then was, and dele in.—P. 47, l. 9, for bloudshed, read bloud shed.—P. 51, l. ult. for 116, Jackson 233; read 84, Reply to Dr. Waterland's Defense; p. 233.



## LETTER THE SECOND.

Almostry God, in a transactive was a Then went up Myser and Aaron, Nadab and Abihu, and Seventy of the Elders of

Israel: And they saw the God of Israel. Ex. xxiv. 9, 10.

No Man hath seen God at any time.—Ye have neither heard his Voice, at any time; nor seen his Shape. John i. 18—v. 37. I Tim. vi. 16.

Behold, I send an Angel before thee;—beware of him, and obey his Voice; provoke him not: for he will not pardon your Transgressions; for My NAME is in him. Ex. XXHI. 20, 21.

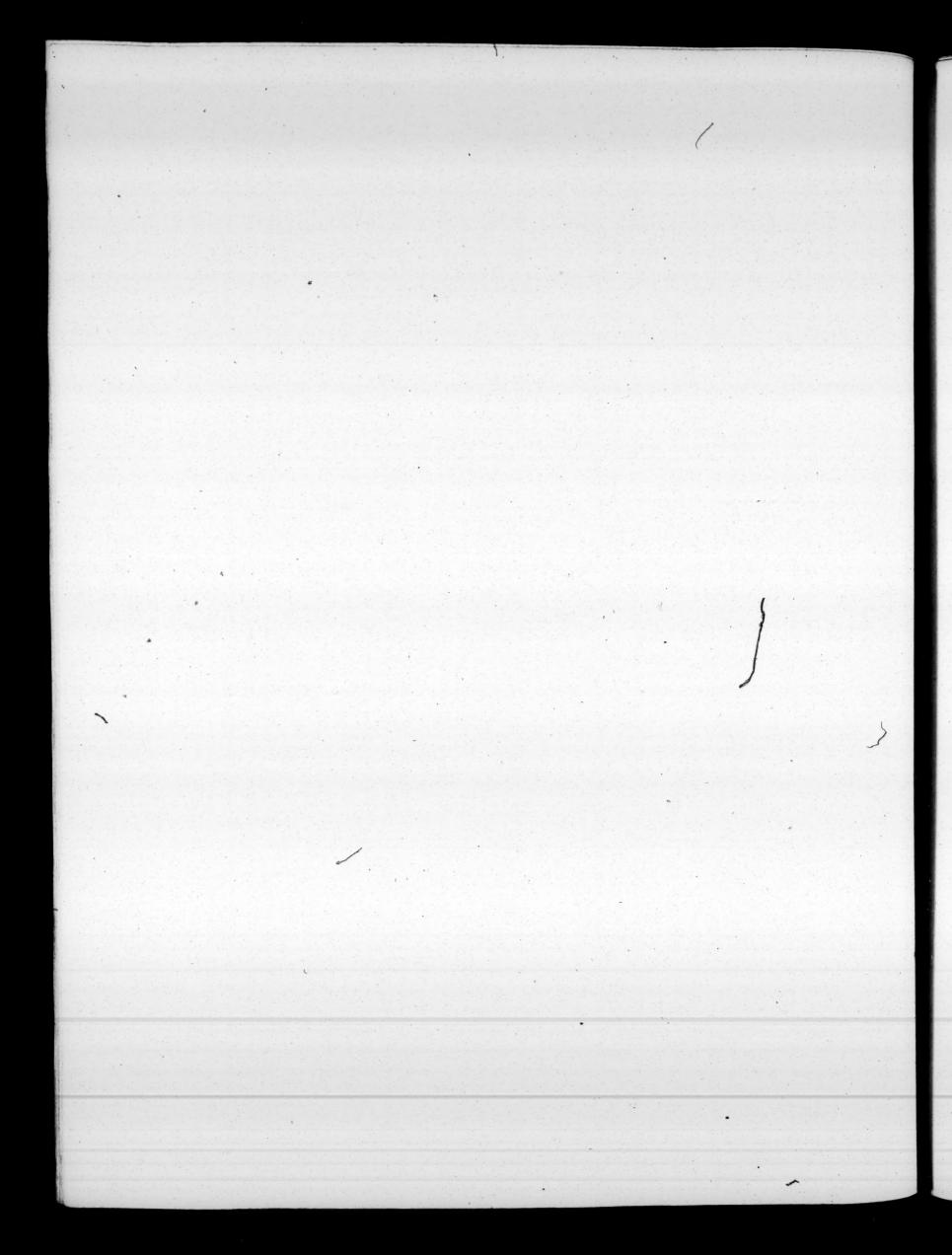
PROPOSE, in this second Letter, to examine into the Character and Person of Jesus Christ; that I may shew, whether He answers to the description of the Messiah in Our Scriptures. And the first thing, that gives any light upon this Subject, is the frequent mention we find, in the books of Moses, of the appearances of Jehovan; and

the many conversations, which we are told-of, between God and Man: That Jehovah walked in the garden of Eden in the cool of the day, and passed judgement on Adam and Eve ; and came down to see the Tower, which the children of men builded in the days of Peleg b; and appeared to Abraham as a Man, accompanied with two Angels, in the planes of Mamre'; and spake to Moses out of the Bush d; and went before the Israelites in a pillar of a Cloud by Day, and in a pillar of a Fire by Night; and was afflicted in all their afflictions f; and appeared to Moses, Aaron, Nadab, Abibu, and the seventy Elders of Israels; and descended on Mount Sinai, to give the Law h; and was heard by the Children of Ifrael to speak with a great voice; and resided in the Tabernacle k; and promised, that he would return again and reside among Men in the latter days 1; and renewed that promise m, in the days of Darius Hystaspis; about 500 years before the Christian Æra.

Many of these Accounts are given in so plane and historical a manner, and with so many Circumstances attending them; which cannot be explaned and accounted for, either by Vision or figurative

Gen. iii. 8. &c. b xi. 5. c xviii. 1, 2. d Ex. iii. 2, 4. c xiii. 21. f If. lxiii. 9.

La xxiv. 10 b xix. Deut. v. 22. k Ex. xxv. 22. 1 Jer. xxxi 31. m Zech. ii. 10, 11.



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Expression: that both the Jews and Christians of former ages have looked upon them to be literal; and endeavoured to explane them

accordingly ".

That there are several things spoken-of, in the Scripture, concerning Almighty God, in a figurative way; as the Arm of God, the right Hand of God, &c; and others spoken-of, in Vision; as where God is said to be seen sitting on his Throne, &co; is certain: but some of the Appearances I am speaking-of, are of a very different Nature from both these.

When Jehovah appeared to Abraham in the planes of Mamre, with two Angels; they all appeared as Men: and it could not be in Vision; because Sarah also saw Him, and conversed with Him: and when God (or, as Onkelos reads it, the Shechinah of God p;) appeared to Moses, Nadah, Aaron, and Abihu; there is not the less intimation of any Vision; or room for any Figure: and the same is evident, in

many other parts of the Mosaic History.

These actions therefore, which Moses related as historical facts, must certainly be so; or else there is no dependence upon the literal sense of any one action recorded in Scripture: and it becomes both fews and Christians to consider, how such actions can possibly be performed by fehovah. For they are both agreed, that the History is true; and yet, that the supreme self-existent God of the Universe hath never been seen or heard at any time.

"No man, says Justin Martyr, who has the lest sense, will dare to say; that the Maker and Father of the Universe lest the super-celestial mansions, and appeared here in a little part of the Earth." And Maimonides observes; that "it does no where appear, through

" the whole of the Old Testament; that the supreme God of the

" Universe hath performed any work, but by the means of some

" Angel ?" and Vorftius fays the fame thing.

Dr. Tenison, Archbishop of Canterbury, says; that, "as to the divine Substance of God; who hath neither limits nor parts, nor physical motion, (which is division of parts;) nor figure, (which

cc is

n See the Quotation from Theophilus, Letter III.

o IJ: vi. r.

p Tenifon, on Idol. p. 337.

n Non enim invenies Deum ullum opus feciffe; nifiper manus alicujus Angeli. More Nevoc. p. 2.

c. 6. Sed nec liquido constat Deum hoc pacto (scil. immediato sermone) ad ullum Mortalium, vel etiam Mesem, verba habuisse: imo non contemnendæ rationes contrariæ savent suspicioni; viz.

Deum cuncta potius Angeli samulitio sub lege veteri administrasse. Maimon. de sand. Leg. ch. ix. note 9. Edit. Vorstii.

s On Idol. p. 312.

" is inconfistent with immensity;) nor colour, which is an effect of

"figure and motion upon the brain;) it is certain, that in this Body

" we cannot fee it: and there is great reason to doubt, whether we

"can do so in any other; which, though it be celestial, yet is but "Body:" and the Scripture account agrees with this Notion.

Accordingly, we find in Deuteronomy; that the argument against graven Images is founded upon this Observation, that our Fathers saw no manner of Similitude; in the day that the Lord spake in Horeb out of the Fire: so that God did not appear either by Person, or Symbol. And therefore Bp. Bull's remark is true in sact, as well as in the opinion of the ancient learned Doctors among the Christians; "that God the Father hath never been seen, not even by assumed appearance, or shape, or symbol; nor can be seen!" and the Christian Scriptures go still farther; and declare, that no man hath

And, if this be the case; as it is agree'd by all men of learning and understanding, whether fews or Christians; that fehovah so often appeared to our foresathers, and conversed with them; and yet that the supreme God and Father of Universe was never seen by any one, nor his Voice heard; there must be, without doubt, some other person, besides the supreme God and Father of the Universe; who is called by that Name. And, when we compare the several Texts of Scripture; wherein the fehovah, who appeared and conversed with Men, is called the Angel of fehovah, as well as fehovah; we can no longer doubt of it. For the Angel or Messenger of fehovah, who seem seen; must be a different Being from the fehovah, who sent him. And the Reason he is called by the same Name, is

<sup>5</sup> Deut. iv. 12.

<sup>&</sup>lt;sup>t</sup> Ex primævorum Doctorum Sententia, Deus Pater a nemine unquam, ne per assumptas quidem species visus est; aut videri potest. Bulli Desens. fect. iv. c. 3. 4.

fpecies visus est; aut videri potest. Bulli Desens. sect. iv. c. 3. 4.

" Jo. i. 18.—v. 37—1 Tim. i. 17. Justin Martyr says; a nemine visus est, neque cum quo-

piam per seipsum collocutus est, quem fabricatorem rerum cunctarum novimus. p. 248.

Limborch, in his Resp. ad 3 Script. Judæi, explanes what is mean'd by Moses' speaking to God Face to Face—and after his proofs from Scripture he says; ex quibus liquet, totam Revelationem Moss factam ministerio Angeli qui personam Dei repræsentavit; ac proinde, perinde ac si Deus ipse locutus esset. p. 255. Edit. Basil. See also Orobio's quotation from Tertullian, p. 188. of which I shall quote a part. Ecce autem Moses alio loco refert, quod Abrabæ visus sit Deus: at idem Moses dicit, quod nemo hominum vidit Deum & vivit. Si videri non potest Deus, quomodo visus est Deus? aut si visus est, quomodo videri non potest? ut Joannes & Paulus, quem nemo vidit. Ex quo intelligi potest; quod non Pater visus sit, qui nunquam visus est; sed Filius, qui descendere solitus est; & videri, quia descendit; imago est enim invisibilis Dei. Lib. de Trin. fol. 623.

thus well explaned by R. Josue F. Sehib; according to the common maxim not only in use among the Hebrews, but allowed of by the general custom of the World; Legatus sermone mittentiseum.

And God himself hath given us the same solution of this difficulty; Behold, I send an Angel,—to keep thee in the way; and to bring thee into the place which I have prepared. Beware of him, and obey his voice; provoke him not, for he will not pardon your transgreffions; for MY NAME is in him? which not only means, that he speaks in the Authority and Person of God; but that he is also called by the same Name: as will appear more planely from the following Observations.

1. When Hagar fled from her Mistress, an Angel of God found her: And Moses mentions this Person soon after by the Name of

" Jehovah, that spake to her ?."

2. The Angel of Jehovah appeared to Moses, in a flame of fire in the Bush; and Moses said, I will now turn aside and see this great Sight; why the Bush is not burned. And when Jehovah saw, that he turned aside to see; God salled unto him out of the midst of the Bush;—moreover he said, I am the God of thy Father;—and—Jehovah God of your Fathers;—and the Christians call him the Angel of the Lord. Here then the Angel of Jehovah is again called by the

name Jebovah.

- 3. It is said; that Jehovah appeared to Abraham, in the planes of Mamre; and he sat in the Tent-door, in the heat of the day; and behold, three Men stood by him. Through this whole chapter, one of these Men is called Jehovah. Jehovah said, Wherefore did Sarah laugh? and Jehovah said, shall I hide from Abraham, that thing which I do? And Abraham stood yet before Jehovah: And Jehovah went his way, as soon as he had left communing with Abraham. Whence it is plane, that one of those who appeared as a Man, and is called Jehovah, and made the promise to Sarah, was not the invisible God; but some other Being, called by his Name.
- 4. It is faid by Jacob, (Gen. xxxi. 11. 13.) The Angel of God spake to me in a Dream; saying, Jacob; and I said, Here am I; and

<sup>\*</sup> Uti bene observat R. Fos. F. Schib sol. 58. 4. ex Deut. xi. Col. 14. & Gen. xxxi. 13. ubi Angelus se vocat Deum Bethelis. Maimon. de Fund. Legis Leg. p. 101. Edit. Vorstii.

\*\*Ex. xxiii. 20.

\*\*Gen. xxi. 7—13.

\*\*Ex. iii. 3 4. 6. 15.

He faid,—I am the God of Bethel; where thou anointedst the Pillar, and vowedst a Vow unto Med.

Now the vow, that Jacob made at Bethel, was this—Then shall Jehovah be my God. Whence it appears; that an Angel of God

calls himself Jehovah, the God of Bethel.

of Israel, removed and went behind them; and the pillar of the Cloud went from before their face, and stood behind them; and yet it is said, in the chapter before; Jebovah went before them in a pillar of a Cloud, to lead them in the way; and by night in a pillar of Fire, to give them Light. And that this Perfon is called Jebovah, appears also from Exod. xiv. 24. Numbers xii. 5. and that he was worshipped, from Exod. xxxii. 10. and that he was the Angel of Jebovah, is confirmed from Ex. xxxii. 34; where it is said, "Behold, mine Angel shall go before Thee;" and by Numb. xx. 16; where it is said, that Jebovah sent an Angel; and

hath-brought us forth out of Egypt.

6. Jebovah, who gave the Law, said unto Moses; Come-up Thou and Aaron, Nadab and Abibut, he dd feventy of the Elders of Israel—and they went-up, and saw the God of Israel. Now it is plane, this could not be the Invisible Jehovah; because he was feen by all these people. And his appearances in Shechinah and in a Cloud (verses 16, 17.) confirm, that he was the fame Angel, who is called Jehovah; (Ex. xiii. 21.) and the Angel of God, (Ex. xvi. 19.) who went before the Camp of Ifrael, in a pillar of Fire and a Cloud. For this is the Glory, by which this Angel used to be known and distinguished; and in which he appeared in the Sanctuary, and in the Vision to Isaiab in the Temple. See Deut. v. 24. Ex. xvi. 7, 10. xxiv. 16. Lev. ix. 6, 23. Num. xiv. 10. xvi. 19, 42. xx. 6. If. vi. 1, 2, &c. And in this interpretation the Christian Scriptures intirely agree with Ours. For though it is faid, Jehovah descended upon the Mount; and said, I am Jehovah; and spake all the words of the Law: yet the Christians tell us; that it was " an Angel, that spake to Moses in the Mount Sinai, and with our Fathers; who received the lively Oracles to give unto Us:" and that the Law was given by the disposition of Angels; and that it was ordained by Angels, in the hand of a Mediator: and they call the Law, the word spoken by Angelsh. And though it be faid, Jehovah called unto Moses out of the Mountain; Ex. xix. 3. yet the Christians interpret

d Gen. xxx. 13.

e xxviii. 20, 21. f Ex. xiv. 19.—xiii. 21. h Atts vii. 38, 53. Gal.: iii. 19. Heb. iii. 2.

this by telling us, (Asts vii. 35.) that God fent him by the hands of

the Angel which appeared to him in the Bush.

7. The same, who contended with faceb, (Gen. xxxii. 24.) and is called God by Him, is declared by Hosea to be an Angel; (xii. 4.) and in the next verse he is called the febovah of Hosts; and his name or memorial is febovah, as was the name or memorial of the Angel that appeared in the slaming Bush. (Ex. iii. 4, 6, 7.)

8. But this will appear more remarkably evident, from Ex. xxxiii; where the name of Jehovah is in the most solemn manner conferred upon the Angel, who led the Israelites through the Wilderneis.

The History is, as follows i. God, in his anger grainst the people of Israel for making the golden Calf; threatens, by the Angel who led them as a pillar of Fire, that he would deliver them into the hands of some other Angel: and this Threat was known to all the people. But this fecond Angel was not the Angel of the Covenant; [as R. Menahem observes; of whom he spake, in times of favourable acceptance, My Presence shall go; but an other Person. - Moses therefore complains; that Jehovah had faid unto him, Bring up my people; but had not let him know, Whom he would fend before them: and he prays, that (as he had found favor in his fight) he would lead them Himself'k. Jehovah complies with his request; and declares, that his Presence, that is, the Angel fo called, should go before them. Moses then prays, that Jehovah would affure him; that it was He, who would go before them; fand not any inferior Angel, as he had threaten'd: by shewing him his Glory m. This also Jehovah complies with; declaring, I will make ALL my Goodness, or Glory, to pass before Thee: and I will

\* Himself.] It is in the Hebrew, shew me thy Way. See the Bishop of Clogber on Spirit. p. 68. But the Lxx read, manifest thyself; ἐμφάνισοι σεαυτὸι, shew thyself to be our Conductor. See Pf. lxvii. 2. lxxvii. 13.

1 Presence]. The LXX read; my Self, avris, will go before Thee; and so the Phrase is used II Sam. xvii. 14. that thy Face or Presence go to the battle: i. e. Thou, in thy own person. And the Hebrews expound it to mean the Angel, the Redeemer; mention'd Is. lxviii. 9. and the Angel of the Covenant; Maliii. 1. R. Menabem ad loc. Ainsworth.

Ex. xxxiii. 1.—19.

m Glory] that is, the Sheehinah; or, as the Lxx translate it, his @ @ is the visible sign of God's presence, when he went before them as a Pillar of Fire; in which manner he afterwards appeared in the Sanctuary, and in the Temple. See the Texts quoted in p. 5. And in this sense the Chaldee understanding it, adds; (verse 16.) if the Sheehinah go not with us, that miraculous works be done for us.

<sup>&</sup>quot; Goodness.] that is, his Glory, which he defired to see; ver. 18. and which did pass before him; ver. 22. the Chaldee calls it my Glory, and the LXX τη δέξη.

proclame the name of Jehovah before thee: But, as to the fight of his Face, that is, the full fight of him in all his Glory; as he was about to appear, in order to give the fullest Satisfaction that it was no inferior Angel"; Moses was not capable to support it P: and therefore he should only have an imperfect view and glimpse of him; as when we see a person, who has just passed and turned his back upon us; or as his Glory was feen in the Cloud: and, least the fight should have too fatal an effect upon him, he should be placed in the Cleft of a Rock; as Elijah stood in the entrance of a Cave, (I Kings xix. 11, 13.) in a dark and confined place; where the full Refulgenceof the Shechinah [the proper Glory of the only begotten of the Father, . Johni. 14. ] should not hurt him. But, at the same time, he would assure him; that it was the Angel of the Face or Presence of God, who used to appear under the Name and Person of Jebovah; by proclaming his Name before him, as he passed by: " I will proclame "the name of Jehovah before Thee." And this was to be the proof to Moses and to all the people, which he had defired; that the Angel, who used to go before them in the Shechinah, had not left them: and an encouragement to them to march forward. Accordingly, the Lord Jehovah descended in the Cloud, and stood with Mases, and proclamed the Name of Jehovah, and passed before him, and proclamed; Jehovah, Jehovah, merciful and gracious, long fuffering and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; [This is the same Character, which was given of the Jehovah Angel; Ex. xxiii. 21.] visiting the iniquity of the Fathers upon the Children, and upon the Children's Children, unto the third and fourth generation 4. Here we find; that the name of Jebovah is in the most solemn manner conferred on the Angel, who led the Ifraelites in the Wilderness; and he is described personally, as their Lord and Governer.

I have not scrupled here to understand the Text, "Thou canst not see my Face; for there shall no man see Me and live:" to relate

Angel Abp. Tenison says; whilst Moses is not contented with the promise of an affistant Angel, but expressly pertioneth for the continuance of God's Presence; (compare Ex. xxxiii. 2, 5, 9, 10, 11, 12, 13, 14, 15, with xxiii. 21, 22, 23.) he leaveth us not in want of a Commentator, to tell us what kind of Angel was present with him. That Angel no doubt it was; who is called by that name, in the Hebrew of Eccles. vi. 5, but by the Lxx Interpreters the Face of God. On Idol. 331. See Letter III. Note i. Pag. 67, 70.

P. Abp. Tenison observes; neither Moses nor any Man living being able to behold the face or

Abp. Tenison observes; neither Moses nor any Man living being able to behold the face or sull lustre of it; (the Shechinah) if it had been granted, he must have paid down his Life as the expense of his Curiofity. On Idol. 336.

<sup>9</sup> Ex. xxxiv. 5, 6, 7.

merely to the Angel of God's Face or Presence appearing in ALL his Goodness or Glory; for the following Reasons. 1st. It was not God himself, but an Angel: and the seeing God, is not here spoken of as a thing impossible, upon account of his Invisibility; but only as a thing of fatal Consequence: for the Impossibility is not once hinted, but the Sight of him actually supposed; or else the Effect of it could not have been mentioned. And it was the general opinion among our Fathers; that Death was the Consequence of seeing the Face of an Angel: fuch was the apprehension of Jacob, when he saw the Face of God:; who is declared to be an Angel by Hosea; I have seen God, Face to Face, fays he; and my Life is preserved. And so again, when Moses, Nadab, Aaron, Abibu, and the seventy Elders saw the same perfon; called there, Jehovah, the God of Ifrael; it is faid, they faw God; and did eat and drink's: that is, they continued alive: and fo also Gideon and Manogh were both afraid of Death; because they had feen the Face of God: or, of an Angel. And upon Occafion of this fear it was, that the people said unto Moses; speak Thou with us, and we will hear: but let not God speak with us, least we die ". And though they faw, that God did talk with Man, and He lived; yet they still feared, and said unto Moses; Now therefore why should we die? for this great Fire will consume us; if we hear the voice of Jehovah our God any more, then shall we die. For who is there of all Flesh; that hath heard the voice of the living God, fpeaking out of the midst of the Fire, as we have; and lived ? Here we find; that, wherever they met-with this notion, they were as much afraid of hearing the Voice of an Angel; as of feeing him: for his great voice was heard out of the midst of it, [the Mount] with thunderings and lightnings and the voice of the trumpet exceding loud; fo that all the Camp trembled. Now the Person, who appeared and spake to them with all this Terror, was the Jehovah Angely; and therefore the Expression, No man shall see my Face, and live; feems properly to relate to the appearance of this Angel, accompanied with the symbols of terror and destructive power: for, as to the supreme God himself; He was never seen: nor His voice heard. Jo. i. 18. v. 37. 1 Tim. vii. 16.

y Acts vii. 30, &c.

2. A fecond Reason why I so understand it, is; because Death was not the consequence of seeing this Angel, when he appeared like a Man; as he did to Abraham, at the destruction of Sodom z; and to Jacob, when he gave him the name of Israela; nor even when he appeared in the Shechinah, while this appearance was at a distance, as devouring Fire upon the top of the Mount b; or was tempered with Clouds and thick Darkness. And therefore the only sense, in which it appears capable of being mean'd, that no man can fee the Face of God and live; feems to be in the particular Circumstances of the present Case, or a similar one; when this Angel was to appear in ALL his Glory or Goodness. For this Reason, Moses was not able to enter into the Tent of the Congregation; because the Cloud abode thereon, and the Glory of the Lord filled the Tabernacled: nor could the Priests stand to minister; nor enter into the house of the Lord : and for the same reason, it seems that Jebovah said unto Moses; "Speak unto Aaron thy brother, that he come not at all times into the holy place within the Veil, before the Mercy-feat that is upon the Ark; that he die not: for I will appear in the Cloud upon the Mercy-feat f." Whereas, when he did not appear in the Cloud and thick Darkness, the Glory was too powerful for mortal fight. And, if we look into the Christian Scriptures, this Reason will be confirmed; for the Divine Light or Glory, in which it is faid that Christ will appear hereafter in flaming fire taking Vengeance 5; [and in reference to which he is called απαύΓασμα της δόξης, the Effulgence of God's Glory; Heb. i. 3.] is faid to be the Destruction of wicked Men, whom he will destroy with the Brightness [επιφάνεια] of his coming; who shall be punished with everlasting destruction from the Presence of God, and from the Glory of his Power. The words are very remarkable; the Presence of God being the name of the Angel, called πρόσωπον τε Θεε and the Glory of his Power may mean, by a Ev dia duoiv, his powerful Glory; in which he appeared as devouring Fire.

Before I go any farther, it may be proper to consider the meaning of this Angel's Title; The Face or Presence of God. The expression is a Hebraism, and signifies God himself; as it is understood, Gen. xix. 13. 1 Sam. xxvi. 20.—1 Kings xiii. 6. Ps. xxxiv. 16, &c. and so, the Face of thy Brother signifies thy Brother himself; and the face

<sup>&</sup>lt;sup>2</sup> Gen. xviii. <sup>2</sup> Gen. xxxii. <sup>3</sup> Ex. xxiv. 17. Deut. iv. 11. <sup>4</sup> Ex. xxxiii. 19. <sup>5</sup> Ex. xxxiii. 19. <sup>6</sup> Ex. xxxiii. 19. <sup>6</sup> Lev. xvi. 2. <sup>6</sup> Lev. xvi. 2.

of the Country, the face of the Deep, the face of the Earth, of the Field, of the Gate, of the Waters, of the Wilderness, of the World, fignify in the Old Testament the things themselves: and so the Face of Jehovah signifies Jehovah himself; and for the same Reason the Angel of Jehovah being called by the name Jehovah, is sometimes called the Angel of his Face or Presence; and sometimes the Face or Presence of Jehovah: because, as I observed, he supported the Person, Character and Authority of the invisible Jehovah; and

was called by his Name. Ex. xxxiv. 6 g.

We see then, according to the Old Testament; that the facred Writers attribute to the Angel, who acts in the name and authority and moral Character of God, the name Jehovah: and there could be no mistake in this particular among our forefathers, as if this Angel was the supreme God; because we find by the History, that he never acted in his own Name; or by his own Authority: but merely as the Angel of God. And, as Moses knew the person, who spake in the name of God and called himself I amh, to be an Angel; and declares him to be fo, when he speaks of his appearance to the Patriarchs; it is certain, the Patriarchs themselves, to whom the Revelations were made; and from whom, as 'tis probable, Moses received those Accounts by Tradition, or Cabbala; could not be ignorant of it. And we see that they were not, by the Prayer of Facob; in which he considers the person, who had so often appeared to him; the Elohim, before whom his Fathers, Abraham and Isaac did walk; the Elohim, which fed him all his life to that day; to be the Angel that redeemed him from all Evil : and consequently not the Supreme Jehovah, but the redeeming Angel.

And accordingly we find; that this Angel, speaking in the name of God, that sent him, uses the First person; (as an Ambassador does, in the name of his King; or the Roman Fecialis did, in the name of the Roman People 1:) and that, even when he speaks con-

cerning

\* When the Roman Fecialis declared War, in the name of the Senate, he spake in the first person; Ross. Rom. Antiq. Lib. x. ch. z. and in making Leagues, spake in the same stile: If I keep my Faith, &c. but if I violate it, then may I perish; meaning the senate and people of Rome. See Kenner's

The Christians have given us a very good Account and Explanation, in what manner the Supreme Jehovah is represented by the Angel of his Presence; in what they have said of Christ: See Poole's Synopsis on Jo. i. 18. desiror ignyroals which they explane enarravit, exposuit; non tam fermone et prædicatione, quam expressione et repræsentatione; quippe Patris Character; as says De Dieu from Heinsius. and again; ignyroals idem Hellenistis quod ipaviquos, repræsentavit, manifestum generi humano secit.

h Ex. iii. 14—2.

Gen. xlviii. 15, 16.

cerning himself, whom He then mentions in the third person: "Behold, fays he, I fend an Angel before Thee;—beware of him, and obey his voice." These are the words of the febovah Angel, speaking in the first Person in the name of God, and speaking of himself in the third Person: and so he speaks of himself to Nicodemus, fo. iii.—" And no man hath ascended up to Heaven; but he that came down from Heaven, even the son of Man that is in Heaven—And as Moses lifted up the serpent in the Wilderness, even fo shall the fon of Man be lifted up—That whosoever believeth in him should not perish; but have eternal life."—And so the Speech goes-on, to the end of the 18th verse. " For God so loved the World, that he gave his only begotten Son; that whofoever believeth on him, should not perish; but have everlasting life. For God sent not his Son into the World, to condemn the World; but that the World through him might be faved. He that believeth on him, is not condemned; but he that believeth not, is condemned already; because he hath not believed in the Name of the only begotten Son of God." Jo. iii. 14. to 19. And thus he speaks of himself, Luke xviii. 8. "Nevertheless, when the Son of Man cometh, shall he find Faith on the Earth?" And so God speaks of himself in the third Person, Ps. 1. 22, 23. and elsewhere: "Now consider this, ye that forget God; least I tear you in pieces, and there be none to deliver: Whoso offereth praise, glorifieth me; and to him that ordereth his Conversation aright will I shew the Salvation of God.

Again; whatever is performed by this Angel, is said to be performed by God himself. Thus Ex. iii. 14. " Jehovah said unto Moses, I am that I am; Thus shalt thou say unto the Children of Israel, I am hath sent me unto you:" and yet the Christians agree with Us, that this Person was not the supreme invisible Jehovah; but his Angel. Acts vii. 35.

These two ways of speaking are agreable to the common received Customs continually in use among Mankind, and well understood. As I have expressed the former, in the Words of R. Fos. F. Sehib, Loquitur legatus sermone mittentis eum; So the latter may be expressed as concisely, by this common Maxim; Qui facit per alium, facit per se. And this manner of speaking is no less frequent in the

Kennet's Antiq. part 2, ch. 17.—Even an inferior Angel is introduced thus speaking in the first person; Rev. xi. 1—3. And I will give power to my two witnesses, &c. and thus the Angel Jehovah speaks, Judg. ii. 1.

New Testament; than in the Old. The Salvation vouchsafed to Mankind is there called the Salvation both of God and Christ. It is Christ, who raiseth us from the dead; and God, who giveth us the Victory over Death through him. God is called our Crëater; though he crëated all things by Christ: and the Kingdom of Heaven is called the Kingdom both of God and of Christ. Christ is said, in one place, to forgive us; and in another place, God is said to forgive us for Christ's sake; or, by Christ; [ev Xpisū.] So that the two Revelations speak the same language; and consider God and his Minister as one and the same; [ev,] in Design, and Will, and Execution.

Having now proved, that the Angel of God is in many places of Scripture called by the name Jehovah; and that we are expressly told, that God put his name in him; we need be in no doubt, that it was this visible Jehovah, and not the invisible one; that appeared and spake to the Patriarchs. But because some eminent Christian Writers, who allow the Truth of this, have yet involved their Readers in thick darkness; by afferting, that the Angel of Jehovah, who appeared to the Patriarchs, was God himself; or Jehovah himself: it will be necessary here to take notice of this Expression; and shew the Impropriety of it. Dr. Allix says; it was the same Son, who appeared often under the Character of the Angel of the Lord; though he was not a created Angel, but Jehovah himfelf "; and that the old Synagogue expected, that he should be Jehovah indeed"; and that God himself appeared"; and this Angel was God himself P. And Bp. Pearson says of the Chaldee Paraphrasts; that they often use the Word of God, for God himself: and that especially, with relation to the Creation of the World ; and quotes several Texts to that purpose: but they may all be antwered by this one argument; that God created the World by the Logos. And Bp. Bull calls him Ipse Deus. Other Writers speak in the same manner; as if they thought it necessary to confound the Persons, in order to preserve the Unity. For who can imagine the Words God himself, Jehovah himself, to mean any thing else than one and the same effential and numerical Person?

Let us consider it in this sense; and, if it be the true one, then wherever Christ is spoken of, we may substitute the words God himself; for so it must be understood: and vice versa; and see what

<sup>1</sup> Eph. iii. 9. 

Mallix on the Jewish Ch. 141. 

P 208. 

Mallix on the Jewish Ch. 141. 

P 208. 

Mallix on the Creed; p. 118.

Confusion this will make.—When Christ says, I have told you the truth which I have heard from God'; it must mean, I have told you the truth which I have heard from Myself. When he says, I am one that bear witness of myself; and the Father that sent me beareth witness of me'; how can this be the Testimony of Two, if Christ be God himself? besides this, he must send himself. He must go away to him that sent him; that is, to himself. He must give a Revelation to himself, intercede with himself, and pray to himself not to forsake himself; and, what is absolutely inconsistent with the Mediatorial scheme and a Contradiction in terms, he must be the Mediator between himself and Man.

But though these learned men, by talking in this unguarded manner, must unavoidably bring the greatest confusion into the minds of the Vulgar; it must be confessed, they do not appear at other times to have any such meaning; as their words above quoted do naturally imply: but on the contrary agree, that the Father and Son are different and distinct Beings.

Dr. Allix, in quoting Zech. ii. 11. And thou shalt know that the Lord of Hosts bath sent me unto Thee, observes; that here are two. Jehovahs; one who fends, and another who is fent w: and that the Word is clearly distinguished from God who sends him . - And speaking of Jehovah raining fire from Jehovah out of Heaven, he fays; there is febovab and febovab: and, if these do not make two, I know not what will express a Plurality. And Bishop Bull, though he calls Christ, in the nin'th page of his book, God himself; yet he lets us know, in the tenth; that he does not mean, that Christ is God himself; but the Son of God; for in a Note on Exod. xxiii. 20. he fays; "God, (that is, the Son of God, as all primitive Antiquity " understood it;) speaking to Moses, promises to send an Angel before "his people 2." And he proves this to be the fense of the Chaldee Paraphrases, from the interpretation of Gen. xx. 3. And the Word of God came from the face of God to Abimelech : which certainly, he fays, could not be understood, and God himself came from the

<sup>\*</sup> John viii. 26. 

6 Ib. 17, 18. 

1 Ib. 5. 

9 See W bithy's Last Thoughts, p. 54. 

9 P. 120.

Deus, hoc est, Filius Dei, ut sensit omnis Antiquitas primeva; Most locutus promittit se Angelum præmissurum populo suo.

<sup>&</sup>lt;sup>a</sup> Et venit Verbum Dei a facie Dei ad Abimelech: quod certe non potest intelligi, et venit Ipse Deus a facie Dei, Bulli Opp. p. 14.

face of God. And on Ps. cx. 1. Sit thou on my right hand, he fays; this can by no means be understood, the Lord said to himself; Sit thou on my right hand b. Thus we see these great men have a secret meaning to their words, different from what appears to the eyes of a common reader; who can understand them in no other sense than what will render his Faith a system of Consusion.

'Tis true, we may fay; that One of these Jehovahs is the Jehovah himself who sent, and the other the Jehovah himself who was sent by him. But we must not say in an absolute manner, without such distinction; that each of these is Jehovah himself: for then what

becomes of the Plurality of Persons?

The only apparent Reason for this confused way of speaking, is this; that, though they suppose the Persons of the Father and Son to be different, yet they believe their Essence to be the same: and from thence they draw this Conclusion, that the Word of God is God himself. But the Consequence does by no means follow; not even from the identity of Effence: for the expression Himself is always understood to include Personal, as well as Essential Identity: and consequently, if the Son of God be God himself, he must not only be the same Essence, but the same Person.—And this must also be the Consequence; if it is afferted that Christ is God himself, as to his Essence; for how can this be true; if Christ be sent from the Father. and actually descended from Heaven? Did the Father send his own Substance? that is impossible. Or did the Son descend without his Substance? that is in like manner impossible: an unsubstantial Being could not be capable of a Mission; and to suppose but one identical Substance to the Father and Son, is the very Doctrine that was condemned by Athanasius, as Sabellian. It is to suppose them to be μονοέσιοι & ταυροέσιοι, εν τῷ ὑποκειμένω, & ὑπόςασις τριπρόσωπος. by all which the Herefy of Sabellius is described d.

But, what is much more to the purpose, this Language is directly contrary to the Scripture; where we find, that Christ is not God himself: for Jesus Christ expressly speaks of God, as a distinct Being; and says, "He shall know my Doctrine; whether I speak of God, "or whether I speak of myself." Now if Christ be God himself,

e 70. xii, 17.

b Sede a dextris meis; nullo modo potest id intelligi, dixit Dominus sibimet ips; Sede, &c.

See Letter I. Note viii.
 They do αναιζείν καὶ αθετείν τὸν ὕπαςξιν τὸ υίθ take away and destroy the existence of the Son.

then his words must be thus interpreted; He shall know, whether I speak of God himself; or whether I speak of God himself: which it is absurd to suppose. And here it is observable; that he does not distinguish himself from God, as being God the Father; but as being God.

Dr. Allix feems fensible of this: and after concluding one while, that the Logos is God himself; and at another time, that he is the Angel of God; and nevertheless God, because an uncreated Angel; and that it was not the Father who appeared to the Patriarchs, but Christ; He concludes thus: "It remains therefore certain; that the "Ward, mentioned by Philo and the paraphrases, is not an Angel; " but a divine Person, Oeos, as Philo calls him many times; and, if the " expression he allowed of, δεύτερος Θεός, as he speaks; whose proper " name is Elohim's:" and he fays, the Jews looked upon the Logos as a divine Person h. And again, I speak of the appearance of an Angel; who is called God, and worshipped as God, under the Old Testament. And Bishop Bull speaks in the same way; and says, "Those who would explane Mimara (the Word,) in the Chaldee Paraphrases to mean autos, God himself; are mistaken. For that the ancient Hebrews believed the Word of God to be a distinct Substance from God the Father, [λόγον quendam Dei Patris, revera distinctam ab ipso Patre Hypostasin] who used to descend and converse with men. So that at last we are let into their meaning; and find, when they choose to be understood, they speak the same language with the ancient Fathers; (before the change of the Faith which was made at the Council of Nice) who believed that Christ was God, or a divine Person; yet not the Supreme God, or God himself; but his Son; to whom the Divinity was communicated by the Father: (τη μεροχή της Θεότηρος, by Communication of Divinity or Godhead, as Origen expresses it ;;) and, upon this account, Some of the Fathers ventured to call him δεύτερον Θεον· and Justin Martyr fays, he is έτερος τε παβρός αριθμώ, 8 γνώμη k. different from the Father in Number, not in Will and De-And they worshipped him, not because they believed him to be God himself; but because God had commanded it.—And they did not deny him to be an Angel; because he is so called, both in the Old and New Testament; whereas God himself is never called so.

<sup>\*</sup> Emlyn's Tracts

8 Allix on the Jow. Ch. 199, 438, 439.

1 Origen. Com. on Jo. p. 46—8.

8 Allix on the Jow. Ch. 199, 438, 439.

1 Peut. v. 24.

Acts vii. 35.

1 Thall

I shall now go-on to shew; that both the Jewish and Christian Revelations, and all the affairs of Mankind relative to their Salvation, are carried-on by one and the same Person; who appeared to our forefathers, and conversed with them; to wit, the Logos, or Word of God; as he is called by Philo, and the Apostles of Christ: to whom Clem. Alex. ascribeth the Mysteries of the Jews and Gentiles, as to the great Teacher of them before his Incarnation. So that He, as a divine Substitute of the Father, gave the Law of Reason to Adam; the Jewish Law to that people; and to all the World the Christian Law or Will of God. Strom. 7. p. 702. See Tenison 372.

And this Question I shall consider and examine; I. By the Reason and Consistency of the thing.

II. By the words of Scripture.

III. By the interpretation of Scripture, given us by the Jews and Christians; which last head I shall leave to the next Letter.

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Dr. Whichcote has observed, in one of his Aphorisms; what appears agreable to the general opinion both of the Ancients and Moderns, and no less so to the divine Wisdom and Goodness; viz. That as there are no Effects in the course of Nature, but what God hath secured by vigorous and effectual Causes; so he hath not taken less care to secure the intellectual World. When God made a Spirit sinite and sallible, he did intend to direct and govern it by a Spirit infinite and infallible. So far the Ancients and Moderns seem to agree; and to differ in this only, who the Spirit was; by whom this Direction and Government was carried-on.

The opinion of the modern Christians is this: that God did in the beginning create the World by Jesus Christ; and afterwards make all his Revelations to our Fathers by an other Person, who speaks in the name of God, and is called in the most solemn manner by his Name, Jehovah, the Lord God, merciful and gracious, long suffering and abundant in Goodness and Truth, &c m.

This is the Character of the Angel, who lead our Fathers into Canaan, and was for many ages their Protecter and Redeemer; whose Portion they are declared to be, and the lot of his Inheritance; who found them in a desert land, and in the waste howling

Wilderness, and led them about and instructed them, and kept them as the apple of his Eye "; and declared to Abraham, that he would not leave him, till he had done all that he had spoken to him of "; viz. That in his Seed should all the families of the Earth be bleffed: and by the Prophet Jeremiah, that he would make a new Covenant with the House of Judah P. Notwithstanding which, according to the opinion of some Christians, This Jehovah on a sudden disappears, and is no more heard-of; he is neither rewarded for the Afflictions he has undergone, nor concerned in the completion of his Promises. But Jesus Christ, who is supposed to be a different Person, is introduced in his stead; and sent into the World to confummate the Scheme of Revelation and Salvation, which the Angel Jehovah, the Angel of the Covenant, had so carefully carried-on for many Ages: and this Jesus in the New Testament is called the King of the Yews; though our Fathers knew no other Person by that Title, except the Jehovah who led them out of Egypt: and at length this same Jesus dies, and is rewarded and exalted above all Principalities and Powers. And thus the Angel of the Covenant is superfeded by another person; who succedes to all his Titles, and accomplishes all the Revelations which should have been fulfilled according to the Prophecies by himfelf.

But the Opinion of the Aucient Fathers and Rabbins is much more probable, confisent, uniform, and complete. It supposes; that the whole scheme and design of God, in making governing and saving Mankind, or bringing them to Eternal Life; was begun, hath been all-along carried on, and will be completed, by one and the same febovah, the Messenger, Minister, or Angel of God; who is called by different Names, according to the different Offices he undertook; (as the different Circumstances of Mankind required) to procure the End for which he was sent. That the God of the Universe, the God and Father of fesus Christ, created all things by the Visible Jehovah, afterwards called the Son of God; and governed the World many Ages by him, as his Minister; giving him a peculiar power over the fewish Nation, by whom he led them into the promised Land; and He was called their God and King: and during his government of them he was "afflicted in all their

n Deut. xxxii.

<sup>·</sup> Gen. xxviii. 14, 15.

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Wilderness, and led them about and instructed them, and kept them as the apple of his Eye "; and declared to Abraham, that he would not leave him, till he had done all that he had spoken to him of "; viz. That in his Seed should all the families of the Earth be bleffed: and by the Prophet Feremiah, that he would make a new Covenant with the House of Judab P. Notwithstanding which, according to the opinion of some Christians, This Jehovah on a sudden disappears, and is no more heard-of; he is neither rewarded for the Afflictions he has undergone, nor concerned in the completion of his Promises. But Yesus Christ, who is supposed to be a different Person, is introduced in his stead; and sent into the World to confummate the Scheme of Revelation and Salvation, which the Angel Jehovah, the Angel of the Covenant, had so carefully carried-on for many Ages: and this Jesus in the New Testament is called the King of the Yews; though our Fathers knew no other Person by that Title, except the Jehovah who led them out of Egypt: and at length this fame Jesus dies, and is rewarded and exalted above all Principalities and Powers. And thus the Angel of the Covenant is superseded by another person; who succedes to all his Titles, and accomplishes all the Revelations which should have been fulfilled according to the Prophecies by himfelf.

But the Opinion of the Ancient Fathers and Rabbins is much more probable, confisent, uniform, and complete. It supposes; that the whole scheme and design of God, in making governing and saving Mankind, or bringing them to Eternal Life; was begun, hath been all-along carried on, and will be completed, by one and the same febovah, the Messenger, Minister, or Angel of God; who is called by different Names, according to the different Offices he undertook; (as the different Circumstances of Mankind required) to procure the End for which he was sent. That the God of the Universe, the God and Father of fesus Christ, created all things by the Visible Jehovah, afterwards called the Son of God; and governed the World many Ages by him, as his Minister; giving him a peculiar power over the fewish Nation, by whom he led them into the promised Land; and He was called their God and King: and during his government of them he was "afflicted in all their

" afflictions, and his Soul was grieved for their mifery, and he led them about and instructed them, and kept them as the apple of his Eye; and of his Love and his Pity he redeemed them, and " carried them all the days of Old: and yet fuch was his "Righteousness, and hatred of Iniquity; that, when they were "disobedient, he turned to be their Enemy; and fought against "them:" but he never received any reward, in the Character of the Jehovah Angel, for all that he had done and suffered for the fakes of them, and of the Rest of Mankind in his government over them: the Reward of his Love to Man and Obedience to God being deferred, till he should be made perfect or consummated by much greater acts of benevolence and greater fufferings than he had before gone through 9.—But afterwards, when it pleased God to complete the Scheme which he had predestinated and foretold by the Prophets; He sent him into the World, in the Character of the Messiah, the Son of Man; to gather under one Lord and King both Tews and Gentiles, who had been long separated; and to preach peace and forgiveness to all such, as would become his Subjects, and live in Obedience to his Laws; in which Character he suffered great Affliction and Diffres; and at last a shameful and cruel Death. And now, in reward of his meritorious Obedience, the power which he had in a peculiar manner over the Jews, as their God and King, was extended over the Gentiles also; and he was constituted the Heir of all things's, and Judge of all: and the Salvation of Mankind, which he had from the beginning been follicitous to procure, was given into his own hands; and he received powers from God, which enabled him to complete it; and was made a Prince and Saviour of the whole World he had made: and that Kingdom, which was prophecied of by Daniel, was given to him; which is to last for-ever; that is, to the End of the αιων & μισθοδοσία· in which his Subjects shall be rewarded by him with Eternal Life, and reign together with him: and he himself is exalted above all Principalities and Powers; and thereby farther enabled to advance the Virtue and Happiness of God's Creatures in the most wife and proper manner through the whole Creation.—There is nothing in all this, contrary to the nature of Things, the reason of Mankind, or the Revelation given to Moses

and the Prophets; nor any thing at all improbable: but the whole Scheme is uniform and confistent. And we cannot conceive a more noble Catastrophe to the History of this World, and to the troubles and afflictions of various kinds, which the Jehovah Angel underwent in obedience to God in order to bring Men to Happiness, while he strove so many years with their obstinacy and perverseness; than the high State to which he is exalted, and thereby enabled to succede in his Labours to the utmost of his Wishes; by giving eternal Life to every individual of the human race whom he will: i.e. to every one who shall live in the practice of Righteousness and Truth.

Another Consideration, which renders it more reasonable and confistent to suppose, that the several Dispensations are carried-on by the same Being, is this; That, if Christ be the Angel of the Covenant, all those difficulties are avoided, which I have shewn to be insuperable in the feveral heretical opinions mentioned in my First Letter: as he is capable of answering every particular in the Prophecies relating to the Visible Jebovah, and the Angel of the Covenant, and the Melliah promised to our Nation; and to every particular in the New Testament, relating to his person and office, his dignity and abasement, his sufferings and exaltation. As he could receive a Body, and thereby become a Man; so he could again put-off that Body R. Solomon on Gen. xix. 18. acknowledges; that the human Nature can be, and has been, assumed for a time; to which the Talmud agrees, under the Title, Shebaioth or Sabboth t. But though he was the Angel of the Covenant, he was not an Angel in that low fense in which it is objected to the Arians, as if they believed him but little superior to Mankind; but in that sense in which he is called fo by Paul, and Stephen and Moses; i. e. a person sent by God, superior to the Angels; who are under his command, and pay worship to him "; who is declared by Moses to be the Glory of God, and the Similitude of God x; and by the Christians to be the brightness or ray of his Glory, and the express image of his Person; and the whole of his character, as it is described Exod. xxxiv. 5, 6, is particular and personal, and designed to distinguish him from all other Angels and as superior to them: for it is the Glory of one particular person, that was discovered; and the moral Attributes of one

Grot. de Verit. Lib. v. Not. 18. 6. Heb. i. 6. 9. Mat. xiii. 41. 7 Numb. xii. 8.

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particular person, which are there specified. Nor was He a Man, in the sense, in which the Socinians use the word; when they confine it to mean a Being, who had no Existence, before his Birth in this World; nor in that sense, in which Cicero says, Mens cujusque is est Quisque; (for in that sense he is of a Nature greatly superior:) but he was a Man, in the common sense of the word; i. e. a Spiritual Being animating a Human Body; in which sense the word may include the highest Spiritual Being in Heaven, capable of Incarnation; as well as the lowest upon Earth: according as we read that the Angel, with whom facob contended so long in prayer, is called by both names; Aish, or a Man, in the 24th verse; and El, God, in

the goth b.

II. If we examine this Question, [whether the several Dispensiontions have not been carried on by the Ministration of the same Angel, by the words of Scripture, we shall find; that the Angel of the Covenant is fearce ever, if at all, spoken of, under any of the Names and Characters abovementioned; as the Angel of the Presence or Face of God, the God of Bethel, the Redeeming Angel, &c; but there is some remarkable Circumstance in the Context, directing us to some other part of the History; where we find the same Person is represented as acting under some other Name and Character; and by pursuing the Inquiry through the feveral references to which the Contexts direct us, we shall see Reason to conclude; that these different Names and Characters all centre at last in one and the same Person; as the Names adjoin'd to the word febovah, direct us to the same Jehovah; though the appellatives be different, according to the different places he appeared in; and the actions he performed: by which short memorials the history of what had been transacted was conveyed down to Polterity.

Thus, if we consider the history of facob contending with the angel in Peniel, who chang'd his name to Israel; we find him called a Man, xxxii. 24. and God; (ver. 28.) and facob called the name of the place Peniel, [the face of God] for I have seen God, Face to Face (30)—And yet the Prophet Hosea, speaking of the same appearance to facob, says; he had power with God, xii. 3. yea, he had power over the Angel and prevailed; he wept and made Supplication unto him, he found him in Betbel, and there he spake with us; even fe-

hovab, God of Hosts; Jehovah is his memorial.

Here the same Person, who is called a Man, is called the Face of God, and God, and an Angel, and Jebovah God of Hosts, and the Person to whom he made Supplication in Bethel. Let us turn to

that Part of the History, Gen. xxviii.

It was at Bethel, that Jehovah appeared to Jacob in a dream; and Jacob awaked and said, surely Jehovah is in this place; and he called it Bethel, [the house of God] and set-up a Pillar and anointed it (18); and declared that Jehovah should be his God (21); and God calls himself Jehovah God of Abraham, and promises Jacob that in his seed shall all the samilies of the Earth be blessed (13, 14); and yet we find, Gen. xxxi. 11. that it was the Angel of God who is here spoken of, who appeared to Jacob in a dream, and said, I am the God of Bethel, where thou anointedst the Pillar (13); and this same Person is called [El Shaddai] God Almighty, Gen. xlviii. 3. that appeared to him at Luz or Bethel: xxxv. 6. And El Shaddai was the same Jehovah who made the Covenant with Abraham, and after talking with him went up; Gen. xvii. 1, 22, and afterwards renew'd the promise to Jacob, by the name of El Shaddai; and went up in the place where he talked with him. Gen. xxxv. 13.

Again; the Jehovah, who appeared to Moses in the Bush, Ex. iii. is called Jehovah and Elohim, (ver. 4.) and I am, (ver. 14.) and the Jehovah and Elohim, or Lord God of your Fathers and God of Abraham, &c. and this, says he, is my memorial unto all generations: and so in Hosea, Jehovah is my memorial.—And yet this was not the supreme God, but his Angel; and so he is called, in the second-

verse of this chapter, in Hosea xii. 4. and Acts vii. 30.

Moreover we read, that Jehovah talked with Moses; and promised, that his Face or himself would go before the Israelites: and would proclame the name of Jehovah before him, to shew that it was the same Angel who led them before in a Cloud and Flame of Fire; and Jehovah descended in a Cloud, and stood with Moses, and proclamed the name of Jehovah. From all which it appears; that this was the visible Jehovah, or the Angel of Jehovah; agreable to what God declared, Ex. xxiii. 20. that an Angel should go before them; and that His Name was in him.

Now the Angel, who led them in the Wilderness, is called by Saiab, Peniel, or the Angel of the Face or Presence of God; and

the Redeeming Angel; [as he is called by Jacob, Gen. xlviii. 76,] and their Saviour, If. Ixiii. In all their affliction he was afflicted, and the Angel of his Presence saved them, in his love and in his pity he redeemed them, and he bare them and carried them, all the days of old: But they rebelled, and vexed his holy Spirit, &c. All this is planely personal; and cannot be supposed to relate indiscriminately to any Angel, whom God might send to revele his Will; but to one Angel in particular: and directs to a more full account of the same Angel, in Deut. xxxii. 8. where we read, that we are his People and the lot of his Inheritance. For, when the most high separated the Sons of Adam, he set the bounds of the people according to the number of the Children of Ifrael: or, as we read it in the LXX, according to the number of the Angels of God d. And this accounts-for his being called fo particularly the God of Ifrael; under which name he appeared to Aaron, Nadab and Abibu, and the feventy Elders of Ifraele: and at the same time proves, that it could not be the supreme God, who is spoken-of in either of these Places; but One particular Person, who is called the Elobim of Israel, and is visible. And it is very remarkable to the tame purpose; that, when the three Angels appeared to Abraham in Mamre, One of them only is called Jehovah; both by Abraham, and by the two other Angels; and the other two are only called Adonai. See the Postscript.

And we are assured by Jeremiah; that Jehovah who made the old Covenant, is the same that should make the new One; chap. xxxi. though not according to the Covenant which he made with their Fathers, when he took them by the hand to bring them out of the laud of Egypt. And Zechariah says, ii. 10, 11. "Sing, O Daughter of Zion; for lo, I come and I will dwell in the midst of thee, saith Jehovah; and many People shall be joined to Jehovah in that day, and shall be my People; and I will dwell in the midst of Thee, and thou shalt know that the Jehovah of Hosts hath sent me unto Thee." Here are manifestly two Jehovahs, the Sender and the Sent; of the latter of which it is said, he shall inherit Judah,

<sup>\*</sup> Eusebius informs us frequently, that all the Nations of the Earth were formerly by Lot divided to many Angels; and this was the Doctrine of Justin Martyr, Athenaus, Athenagoras, and the two Clements: and R. Menahem says, God placed seventy Angels over the seventy Nations; and the Son of Sirach says, he set a Ruler over every People. Eccles. xvii. 17.

\* Ex. xxiv.

his Portion in the Holy Land; and can therefore mean no other person, than the very same Angel that is spoken of Deut. xxxii. where we find that our Nation was made the lot of his inheritance; and the same whom David celebrates by the name Jah; Pf. Ixiii. and describes by his going before his People and marching through the Wilderness, ver. 7. and by his goings in the Sanctuary, and calls him. his God and King, verse 24. And when the Temple was built afterwards by Solomon, where the Shechinah appeared and the Glory of God filled the House, I Kings viii. 10, 11. Solomon declares, that it was built for the Name of Jehovah, God of Israel, ver. 20. and prays that God would hear him in Heaven his dwelling-place [32, 34, 36, 39, 43.] when he pray'd towards the House which he built to his Name. [ver. 20, 44, 48.] For he said, his Name should be there; [ver. 29.] For all the People should know his Name. And through the whole Chapter Solomon preserves a plane distinction between the Name of God, or the Jehovah Angel, who dwelt between the Cherubim and appeared in Glory on the Mercy-Seat; and the God of the Universe, whom he declares the Heaven and the Heaven of Heavens cannot contain: ver. 27. And this distinction is preserved in the ferusalem Targum on Deut. xxvi. 17, 18. which runs thus; "You have made the Word of the Lord King " over you this day, that He may be your Glory; the Word of the " Lord is become King over you in his own Name, as over his " beloved and peculiar People." Here his acting as King in bis orwn Name is opposed to his acting in the Name of God: and accordingly, Zechariah calls him the King of Zion; and describes his Dominion to be to the ends of the Earth. Hence it appears, that all these Characters centre in one and the same Person: so that Peniel, the Face of God; El Bethel, the God of Bethel; El Shaddai, God Almighty; the Redeeming Angel, the Angel of the old and new Covenants, the God of Israel, the God of Hosts, the Name of God, &c. are but different Names of one and the same Angel.

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To confirm this, we may observe; that it no where appears through the whole Scripture, that our Fathers were ever delivered into the hand of any other, than that one Angel, to be their guide and conduct them; in whom God put his Name f, as a particular mark of Distinction and Honour: and no other is called Jehovah, or is

ever faid to have appeared in Shechinah; though others were feen on feveral Occasions; as when they met facob on the way, and he said, this is God's Host . And no other is called our God and King, to whom the Patriarchs were commanded to build Altars. And it is here that the fewish and Christian Scriptures are in so extraordinary a manner connected in the same belief; that there is One visible God and King to reign over them, and but One;

whom they call Emmanuel h.

To this purpose Ezekiel says, "David my Servant shall be King over them; and they all shall have one Shepherd, and my Servant David shall be their Prince for-ever [xxxvii. 24, 25,] and I will set one Shepherd over them, and he shall feed them; even my Servant David, and he shall be their Shepherd." And this Shepherd of Israel is called by Jehovah of Hosts my Shepherd and my Fellow; Zech. xiii. 7. and in Pf. lxxx. this Shepherd is described as dwelling between the Cherubin; and therefore can be no other than the same who dwelt in the Tabernacle, and had his Dwelling in the Bush; Deut. xxxiii. 16. and is called an Angel, Acts vii. 30. fays, "The Children of Israel shall return and seek Jehovah their God, and David their King; and shall fear Jehovah in the latter days:" [iii. 5.] And Isaiah fays, "Their King shall be raised up to David: [xxiii. 3.] and of the Increase of his Government and Peace there shall be no end upon the Throne of David." And Micab fays, " Jehovah shall reign over them in Mount Zion; even for-ever. [iv. 7.] And that the Ruler in Ifrael who shall come forth from Bethlehem Ephrata is he, whose goings-forth have been of old from everlasting: ver. 2. which agrees with what David fays in celebrating Jah: Pf. Ixviii. Lastly, we find also in Daniel; that a Lord and King was expected by the Jews, who was to reign over them for-ever; and Daniel calls him Messiah the Prince, whose Kingdom should never be destroyed. And the Christian Scriptures allow, that this Person was the Messab; as I shall hereafter shew: and that he is *Emmanuel*; and that we shall be faved by no other name under Heaven; and that his Dominion shall be extended over all the Earth; and all that the Angel promised to Jacob shall be fulfilled by him in the bleffings which were to come upon all the families of the Earth. And this is what the Evangelists assure us;

that the Angel Gabriel declared of Jesus Christ at his Birth; agreably to all the Prophecies already quoted: " He shall be great, and shall be called the Son of the Highest; and the Lord shall give unto him the Throne of his Father David: and he shall reign over the House of Facob for-ever; and of his Kingdom there shall be This was likewise the Title, which Christ himself clamed: as appears by the Question, which Pilate asked; and his Answer to it. Art thou the King of the Jews? says Pilate: To which fefus answered, Thou sayst . And this it was, for which he was condemned: the Sum of the Charge brought against him being this, that he forbad Tribute to be paid to Csefar; saying, he himself is Christ, a King!. And it was on Account of this Clame, that they adorned him in Purple, with a Crown on his Head, and a Reed in his Hand; and bowed the Knee before him, faying; Hail, King of the Jews. And when the high Priest asked him, Art thou the Christ—the Son of God m? he mean'd to ask the very fame Question, which Pilate had asked just before: for they understood the Christ, the Son of God, and the King of the Jews, to mean the same Person. And the Answer which he gave was complete and determinate to the full Sense of the Question. Fesus faid, Ye say that I am; that is, I am: and ye shall see the Son of Man fitting on the right hand of power, and coming in the Clouds of Heaven : Mat. xxvi. 64. By these Words he declared himself openly and without disguise, to be the Son of Man prophecied of by Daniel; who should receive a kingdom from the Most High, which should last for-ever, and over all Nations. So that both Jews and Christians not only agree, that there is but One; who is to reign over all Nations: but they also agree, that this is Melliah, the Prince; the same, whom Malachi declares to be the Angel of the Covenant; whom I have shewn to be the same, that conducted our Fathers under the Name of Jehovah.

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And accordingly, when Jehovah declares, I will have Mercy upon the House of Israel; and I will save them by Jehovah their God: And I will strengthen them in Jehovah, and they shall walk up and

Luke i. 32, 33. k Matt. xxvii. 2. Mark xv. 2. Luke xxiii. 2. m Luke xxii. 67, 70. Christ here refers to the Prophecy of Dan el, that the Son of Man should come with the Clouds of Heaven. Dan. vii. 13. Hence Anani, the Hebrew word for Clouds, was made a known name among the Jews for the Messiah: So that this answer was a confession, well understood by them, that Christ was Anani; or Daniel's Son of Man that comes in the Clouds. The Bishop of Lichsield and Coventry quotes Jarehi and others, in proof of this; page 108.

Hosea i. 7.

down in his Name; saith Jehovah?. And the Jehovah of Zion shall dwell in the Midst of his People; and they shall know that Jehovah of Hosts hath sent me 4. The Jehovah, by whom, the supreme Jehovah will save us, and by whom we shall be strengthened, and who was to be sent by the Jehovah of Hosts, can be no other Person; than he, whom the Christians call Emmanuel; of whom Paul says, there is one Mediator between God and Man; the Man Christ Jesus. For there is neither Jew nor Christian, who believes, that any other Jehovah appeared among Men with power to save; or that we are saved by any other Person; or that any other can be called Emmanuel.

And therefore I conclude; that all the Appearances of Jehovah, and all the Conversations we read of between a visible Jehovah and Man, were made by the Angel of the Covenant. That in the beginning when God said, Let us make Man; he said it to the Son, and not to Himself; and that "the Son wrought in the Creation, upon the Father's issuing out his Fiat or command for it: and that God the Son always acted in the Father's name; as seems to have been the Opinion of Philo, and as Tertullian long ago professed. Prositemur Christum semper egisse in Dei Patris nomine: and again; Filius visus est semper; & Filius conversatus est semper; & Filius conversatus est semper;

As I had just finished these pages, Ben Saddai happened to call upon me; and I shewed him what I had written, and asked him what he thought of it. The Old Man smiled, and said; he was very well satisfied, that the Messiah was the Angel of the Covenant; and he thought it one of the strongest Objections against the Christians, that it is no part of their Revelation. "A Doctrine of such importance, says he, if their Religion came from God, would certainly be reveled to them, concerning Their Messiah, in Their Scriptures; as well as it is to Us, concerning the true Messiah, in Ours. And if it does not appear, that Christ and his Apostles preached any such Doctrine, or knew of any such Thing; you may be sure, it is all a mere invention

" of their Followers fince; to folve appearances, and prop a bad Cause from finking. He added; that the Jehovah Angel is never once

mentioned, in the Christian Scriptures; but Another Person intro-

P Zech. x. 12. 9 Zech. ii. 9. 1 Tim. ii. 5. Gen. i, 26. Lib. 2. cont. Mare. ad Prax. Sect. 16. p. 509. Tenison on Idol. 315.

"duced to supply his Office; [whom our Fathers have not known;] " and placed in a superior Station to him: which the Christians "finding to be indefensible, they are now endeavouring to com-" promise matters, by pretending they are One and the Same Per-" fon; attributing all the Characters of the Jehovah Angel to " Jesus Christ; though there is nothing in their Evangelists to bear them out in this most material part of his Character. And " whereas They ought to prove him from their Scriptures to be the Angel of the Covenant, in order to his answering the Character " given of the Messiah by Malachi: they first take it for granted, "that He, Jesus, is the Messiah; and from thence argue, that He " is the Angel of the Covenant: which, if it were true, Christ " and his Apostles must have known it; and mentioned it over and " over. In short, My Argument, says he, against you and your " new Friends is this; If Christ were the true Messiah, he would be " the Angel of the Covenant, the vifible Jehovah; but, as he hath " never clamed this Character to himself, nor his Apostles for him; " he does not answer the Description which the Prophet Malachi " hath given of him; and therefore cannot be the Messiah we " expected "." I thought this Objection worth your Attention; and shall give you the sum of my answer, which I sent him in a Letter a few days after.

In the 1st place, I observed; that the word Jehovah, the proper name of the supreme, selfexistent God; and by which name the Angel of the Covenant was called, because he supported the Character and Person of the supreme God, and acted in his name; could not be so properly applied to him, in the New Testament; after he had ceased to support that Character, and acted as the Messiah in a Character of his own; and was to have a Kingdom, and gather

Subjects into it, and act in his own Name.

2dly, Whether it were proper or no, it is certain that the Greek Versions, both in the Lxx and in the New Testament, translate the words Jehovah and Adonar by the same word Kópios and this, not only by way of Explication, but of Distinction and particular Expression. Thus we read; [Ps. lxxxiii. 18.] that Men may know

w And he referred me to Mr Collins; in his Scheme of Literal Prophecy confidered, p. 120. who makes the same Objection; and whose reasoning upon it is considered in Letter IV.

that Thou, whose name alone is Jehovah, art the most high over all the Earth: and the LXX read it, καὶ γνώτωσαν ότι ονομά σοι Κύριος; and when God fays, I appeared unto Abraham, and unto Isaac, and unto Jacob, by my name [El Shaddai] God Almighty; but by my name Jehovah was I not known to them . The LXX translate un To ovoma με Κύριος εκ εδηλώσα αυτοίς and again, Thus shalt thou say unto the Children of Ifrael; Jehovah, the God of your Fathers, hath fent me unto you; the LXX translate, Κύριος ο Θεός των παζερων, &c. This being the Case, it is manifest; that Christ and his Apostles, who used the Greek Translation of the Lxx, did not refrain from the use of the Word Jehovah, because they did not mean to speak of Jehovah or his Angel; who are both called by that name in the Old Testament: but because the Word Kupios was the Word then in use to express Jehovah as well as Adonai; as it is used Pf. cx. 1. quoted, Mat. xxii. 44. to express them both: Jehovah said unto my Lord, Ειπεν ο Κύριος τω Κυρίω με Lxx—See Acts iv. 26. against the Lord, TE Kueis, and against his Christ, or his Anointed.

Testament; and Jehovah is the Kipiog referred-to.

In short, the same Argument by which Ben Saddai would prove that the Jehovah Angel is never spoken of in the New Testament, under the name Kúpic, will prove also; that the supreme Jehovah is never there spoken of under that name: which we know to be salse; as appears from the Texts already referred to. And in the same manner it may be shewn, from the many Texts of the Old Testament, translated in the New, which refer to the Jehovah Angel; that He is also spoken of under that Title. To this purpose, Mr. Ainsworth, on Gen. ii. 4. instances Rom. x. 9. "If thou shalt confess, "that Jesus is the Lord; i. e. Jehovah; as he is named, Jer. xxiii. 6. "So, 1 Cor. xii. 3. No man can say, that Jesus is the Lord; i. e. Jehowah; but by the holy Ghost." Now it is certain; that if the

original Word febovah had been preserved in the Translation of these Texts, instead of Kieses; the proof that Jesus is called febovah

would be indifputable.

But it is not much less certain in the Translation, than in the Original. For if we consider, that the Christian Revelation was originally made to the Jews; to whom Christ was sent as a Minister of the Circumcision, for the Truth of God to consist the promises made to our Fathers, that Christ was himself a Jew, and all his Apostles; and that the Word Kúpios is used by them in an absolute sense, when speaking to our Nation; we must conclude, that they could mean no other Person than Jehovah; nor could it possibly be understood by a Jew in any other sense; for they knew no other Kipios, or Lord. If they spake-of an invisible Lord in an absolute sense, they could understand no other Lord; but the supreme Lord and Governer of the Universe: and if they spake of a visible Lord in an absolute sense, they could understand no other Person; but the same who reveled the will of God to Moses. But farther—

Though the Word Jehovah be not used in the New Testament at all, either of God or Christ; yet as the invisible Lord there spoken-of is known by his Attributes to be no other Person than the supreme Jehovah; so the visible Lord there spoken-of may be no less certainly known, by his Description and Character, to be no

other Person than the Jehovah Angel.

Ben Saddai objects, that the Christians arbitrarily declare Christ to be the Messiah; and from thence assume a right of saying he is the Angel of the Covenant, and every thing else that is declared of the Messiah in the Prophets; without any Authority from their own Scriptures. But this I deny; and shall take upon me to shew, that they assume no more than their Scriptures will warrant them to do; which will be amply sufficient to ascertain the Person of Christ and the visible Jebovah to be the same. And the proofs drawn from the Christian Scriptures, that Jesus is the Angel of the Covenant, are these.

beginning of their Gospels, where they describe the Person of the Messiah and the Connection between the Old and New Testament, have expressed themselves so clearly upon this Subject; as to be liable to no Mistake. St. Matthew, speaking of John the Har-

binger of Christ, tells us expressly; "This is He that was spoken of by the Prophet Isaias; saying, the Voice of one crying in the Wilderness, Prepare the way of the Lord, make his paths straight." St. Mark also begins his Gospel in the same manner : " The beginning of the Gospel of Jesus Christ, the Son of God; as it is written in the Prophets, Behold I fend my Meffenger before thy face, which shall prepare thy way before Thee; The Voice of one crying in the Wilderness, Prepare ye the way of the Lord, make his paths straight b;" and the same Prophecies are quoted by St. Luke i. 76 .- iii. 4. and by St. John, as the Testimony of fohn the Baptist, i. 23. Now in the original Prophecy of Haiab, the Words are thefe: "Prepare ye the Way of Jehovah." and confequently the Christ, whose way the Baptist was to prepare, is here confidered by the Evangelist to be the same person whom Haiab calls Jehovah; i.e. the Jehovah who was so often promised to our Fathers to come and fave them, and dwell among them, and bring-in a new Covenant; as it is prophecied by Jeremiah xxxi. 31. "Behold the days come, faith the Lord Jehovah; that I will make a new Covenant with the house of Israel and with the house of Judah; not according to the Covenant that I made with their Fathers," &c. Here we find all the four Evangelists bearing witness to the same thing; that Jesus is the Jebovah prophecied of by Isaiah: whose way the Baptist was to prepare. And if this was not so understood by them, it had been impossible they should found their Golpels upon this Prophecy; which upon fuch a supposition, must be nothing to the purpose.

2. It appears from Moses; that "God (Elohim) created the Heavens and the Earth;" it was God, that commanded and they were created: by the Word of Jehovah were the Heavens made, and all the host of them by the breath of his Mouth; or by his command. And nobody can doubt, that the Apostles of Christ believed this. And yet St. John tells us, and his Words are very remarkable: "In the beginning was the Word, and the Word was with God, and the Word was God: All things were made by him; and without him was not any thing made, that was made." And by the Word he means Jesus Christ. But how could these things be consistent; unless the Evangelist believed, that Jesus Christ was the Elohim, who appeared all along in the Old Testament under

the Title of God; [Zech. xii. 8. Acts vii. 30, 32.] or the Angel of the Lord; by whom God at first created all things: i.e. the Visible Jehovah, or Word of God; as he is called by Philo and the

Jews of that Age.

To this we may add the Testimony of St. Paul; who tells us, that God created all things by fefus Christ; and speaks in the name of the Father to the Son, faying; "Thou, Lord, in the beginning hast laid the foundations of the Earth; and the Heavens are the work of thy hands d." And again he tells us; "Christ is the Image of the Invisible God, the First-born of the whole Creation; πάσης Alivews and that by him were all things created, that are in Heaven and that are in Earth, visible and invisible; whether they be Thrones, or Dominions, or Principalities, or Powers; all things were created by him, and for him e." In like manner, St. Peter tells us; "For this they [the Heathens] willingly are ignorant of; that by the Word of God the Heavens were of Old: and by the fame Word the Heavens and Earth are kept in Store, referved unto Fire; II. iii. 5. compared with Col. i. 17. and by Him all things confift." Now if the World was made by the Word of God, or by the Image of the invisible God; whom John, Paul and Peter all agree to be the Christ; they must all understand him to be the visible fehovah; agreably to the common Language of those Times f.

This farther appears from the particulars, by which the Christ and the Visible Jehovah are described. The Apostle tells use, that Christ had been in moetas are described. The Apostle tells use, that Christ had been in moetas in the Form of God. Now this expression answers exactly to the description of the Jehovah Angel, who is called the Face or Presence of God; escoy Oes. And as the Jehovah Angel is said, in the Book of Numbers, [xii. 8.] to be the Similitude of Jehovah: so in the Christian Scriptures the same Character is observed of Christ; and he is said to be the Brightness or Ray of his Glory, and the express Image of his Person, and the Image of the invisible God. And as the same Person is by Moses a called an Angel of Jehovah, as well as Jehovah; and by Zechariah, the Angel of God, as well as God: So is Christ, in the Christian Scriptures, called both God, and an Angel of God. And there-

Eph. iii. 9. d Pf. cii. 25. Col. i. 15, 16. II Pet. iii. 5. f See Whithy on Heb. i. 2. 2. 2. 2. 2. 4, 6. Zech. xii. 9. Hosea xii. 4. 2. 2. 2. 2. 38, &c. Gal. iv. 14.

fore they both answer the same Character: which no other Being in the Universe does.

A. St. John, speaking of the Glory of Christ, says; that we beheld his Glory; the Glory as of the Only-begotten of the Father. Now the Only-begotten of the Father, according to the Language of those Times, was the visible Jehovah; whom Philo calls the Son of God, and the First-begotten of the Father before all Creatures, and the Word of God: And his Glory was the Shechinah, or his a Oce, mentioned so often in the Lxx Translation. And as this Text is understood, by some Commentators, to compare the Glory of Christ to the Glory of the Only-begotten of the Father; and by the Comparison to shew, what kind of Glory Christ's was; the Glory of the Only-begotten of the Father must be considered here as a known Thing. But the Glory of the Only-begotten of the Father, as known to the Jews, and so often mentioned in the Old Testament; was no other than the Shechinah.

But we are told, by Pifcator and others; that the particle  $\omega_s$ , (as) does not here fignifie Similitude; but Reality or Certainty: and if so, the sense of the words must be; "we beheld his Glory, ( $\omega_s$ ) namely, the Glory or Shechinah of the Only-begotten of the Father; and, as Dr. Hammond explanes it, such a Glory as was incompatible with any other but the True Eternal Son of God." And this seems

to be the right meaning.

But the Shechinah; in which Christ appeared, when he was transfigured in the presence of the three Apostles, Peter, James and John, which is here alluded-to; was not appropriated to the eternal Son of God, or the Only begotten of the Father; if the same Person was not also the visible Jehovah: as will appear by comparing the divine Glory in which Christ then appeared, with the Glory in which the Jehovah Angel appeared to our Fathers.

Now the Glory in which Christ appeared is described by Matthew, Mark, and Luken; and the History is as follows. Christ had promised to his Disciples, saying; "there be some standing here, which shall not taste of Death; till they see the Son of Man coming in his Kingdom:" and about six or eight days afterwards, stefus taketh Peter and James, and John his brother, and bringeth them up into a high Mountain apart; and his Countenance was

altered, and his Face did shine as the Sun, and his Raiment was glittering and white, as the Light; so white, as no Fuller on Earth could whiten it: and a Cloud over-shadowed them, and they seared as they entered into the Cloud: and when the Apostle gives an account of seeing the same Glory in Vision he says; his Countenance

was as the Sun shining in his strength °.

But this Description of the Glory of Christ is the same with that which is given by Moses; when he describes the appearance of the visible Jehovah in the Mount?. "And Moses went up into the Mount, and a Cloud covered the Mount, and the Glory of Jehovah abode upon Mount Sinai—and the Sight of the Glory of Jehovah was like devouring sire on the Top of the Mount, in the Eyes of the Children of Israel; and Moses went into the Midst of the Cloud." And in other places we read, that a Cloud covered the Congregation; and the Glory of Jehovah appeared in the Cloud, and silled the Tabernacle; and Moses was not able to enter into the Tent of the Congregation, because the Cloud abode thereon.

Now these two descriptions are the same, in every particular. The Glory is compared to Light and Fire, in both of them; and in both we find the appearance of a Cloud; and both Moses and the Apostles searful of entering into the Cloud. And it was the sight of this Glory, as being the same which used to rest upon the Tabernacle of Old, that put it into Peter's thoughts to build a New Tabernacle for it's reception now; that the Glory of the Lord might continue among them in the Tabernacle he should then build; as it used to do in sormer times in the Old Tabernacle. But in the Consusion of mind he was them in, he purposed to build Tabernacles

also for Moses and Elias.

5. But farther; in the same manner as Moses refers to this appearance of the Shechinah; so do the Prophets and Apostles to the Glory of Christ. Moses had said, [Deut. iv. 24.—ix. 3.] febovah thy God is a consuming Fire; even a jealous God: So St. Paul referring to the Glory of Christ, says; "The Lord will appear in flaming Fire, taking Vengeance; and destroy with the Brightness of his coming. And it is with reference to this Glory, that John in the Apocalypse says, of the Heavenly ferusalem; the

<sup>\*</sup> Rev. i. 16. P Ex. xxiv. 15, 16, 17, 18. Apectus Angeli Dei. Arab. II Theff. i. 7, 8. II Theff. ii. 8.

City had no need of the Sun, neither of the Moon to shine in it: for the Glory of God,  $\delta \xi \alpha \otimes \tilde{\epsilon}$ , did enlighten it; and the Lamb is the Light thereof: But by the Lamb is mean'd Christ. Here then the Apostle planely declares Christ to be the Shechinah; and

confequently, the visible febovab.

6. It is thought, by many learned men; that the Brightness of the Shechinah was the Glory of the Angel of the Presence, and of his attendent Spirits or Ministers; and that in relation to this appearance it is faid, [Deut. xxxiii. 2.] " Jebovah came from Sinai, and rose up from Seir unto them: he shined-forth from Mount Paran, and he came with ten thousand of Saints: from his right-hand went a fiery Law for them." So also, Pf. xviii. 17. "The Chariots of God are twenty thousand; even thousands of Angels; Jehovah is among them as in Sinai, in the holy place:" And so, Dan. vii. 10. The Shechinah of the Supreme Jehovah is thus described, in Vision; "A fiery Stream issued and came forth from before him; thousand thousands ministred unto him, and ten thousand times ten thousand stood before him." From these Texts, and from it's being faid in their Scriptures", "the Law was given by Angels," it is supposed by the Christians; that the Shechinah, or Glory, was made by the presence of the Jehovah Angel, accompanied by his Attendents. But whether it be fo or no, for there is no Proof that the Angels did or did not compose any part of the Glory; it is however very remarkable, that the Apostles speak of the appearance of Christ at the Day of Judgement, in the very same language, as the Prophets speak of the appearance of the Jehovah Angel. " The Son of Man shall come in the Glory of his Father - When the Son of Man shall come in his Glory, and all the holy Angels with him; then shall he sit upon the throne of his Glory - The Lord Jesus shall be reveled from Heaven with his mighty Angels - Of him shall the Son of Man be ashamed; when he cometh in the Glory of his Father, with the holy Angels 2." Now as the New-Testament Writers describe their Emmanuel in the same Glory and Attendence, as Moses and the Prophets describe the Angel Jebovah; it is a strong Argument that they considered him as the same Person.

But St. John in another place hath decided this Question beyond all dispute; by declaring the Glory which Isaiab faw, and which was undeniably the Glory of the visible Jehovah, to be the Glory of Christ himself. John xii. 41. These Things said Isaiah, when he faw his [Christ's] Glory; and spake of him . Now the Words which John quotes from the Prophet, we find in Isaiab v. 1. where the Prophet describes the Glory of the visible febovah, as follows. " I faw also Jehovah sitting upon his Throne, high and lifted up (i.e. upon the Mercy Seat) and his train filled the Temple: [ whippe o oinos της δόξης αυτε fay the Lxx.] above him stood the Cherubim; each had fix Wings, &c." The whole account is grand and magnificent, and descriptive of the Shechinah on the Mercy Seat between the two Cherubin; where the Angel Jehovah used to appear: and accordingly the Prophet fays, "mine Eyes have feen the Jebovah of Hosts." But John tells us; this Glory, which the Prophet faw, was the Glory of Christ: and consequently he declares, that Christ is the Visible Jehovah, or the Jehovah of Hosts; as he is called Hof. xii. 5. and in other places b.

7. In Exodus xvii. 6, 7. we read; that Jehovah stood upon the Rock in Horeb; and ordered Moses to smite the Rock: and the Waters flowed out of the Rock, and the name of the place was called Maffah and Meribah; because they tempted fehovah, saying, is Fehovah with us or not? But the Apostle Paul refers all this History to Christ; and says, they did all drink of that Spiritual Rock, which followed them; [or accompanied them, anoledwork] and that Rock was Christ. Christ therefore, according to St. Paul, was the Person who afforded meat and drink to our Forefathers in a miraculous manner, while they sojourned in the Wilderness; and consequently, he was the Angel of the Presence; or the visible Jehovah. "Hence it followeth, fays Archbishop Tenison; that he " who appeared to the People in the Wilderness was the Logos. " of God d." And Chrysoftom thus argues; "The Rock was Christ: he does not fay it was the Nature of the Stone, but the power of God operating in it, which opened the Fountains:—Here he entirely roots-up the Herefy of Paulus Samosatenus: For if it was

For Christ was he, whose Glory Isaiah saw; as St. John doth testify: for of him the Apostle speaketh in this place, and of none but him. See Pearson, p. 125.

See Allix on the Fewish Church; p. 245.

I Cor. x. 4, 9.

Tenison on Idolatry; p. 333.

Christ, who did all these things; how can it be said, that he only existed from the time of his Birth of the Virgin Mary?" T.v. p. 347. I. 7. Eton edit. And to the same purpose, p. 378, and in numberless other places, he speaks of Christ as the Jehovah that appeared.

8. We are informed by Moses, Numb. xxi. 5. xxxii. 41. that the People spake against Jehovah, and against Moses, at Tsalmona; and Jehovah sent siery Serpents among them. But St. Paul tells us, that Jehovah was Christ. For, speaking of this History, he says; neither let us tempt Christ, as some of them also tempted; and

were destroyed of Serpents. I Cor. x. 9 .

9. St. Paul, in Heb. xii. considers the Person who spake on Mount Sinai; whose Voice then shook the Earth, and who is called Jehovah, Ex. xix. 18. to be the same person that is prophecied-of by Haggai, ii. 7. i.e. the Messiah, according to the Interpretation of the ancient Jews; and Jesus Christ, according to the Apostle. [ver. 25, 26.] "See, fays he, that ye refuse not him that speaketh: For if they escaped not, who refused him that spake an Earth; (i. e. when he gave the Law, yer. 18.) much more shall not we escape, if we turn away from him that speaketh from Heaven; whose Voice then shook the Earth; but now be hath promised, saying; Yet once more I shake not the Earth only, but also Heaven f." It is plane from the relative Words in this Sentence agreeing to the fame antecedent, as well as by the History, that there is but one person here spoken-of; and that is Christ; the same Person, to whom the Apostie was admonishing the Hebrews to listen; whose Bloud speaketh better things than that of Abel; [ver. 24, 25, 26.] and consequently, he supposes Christ to be the same Person as the Angel of the Covenant; who gave the Law from Mount Zion, and whose voice then shook the Earth: for, as to the voice of the supreme God, it was never heard at all. I shall only add here; that the last Verse of this Chapter, "For our God is a consuming Fire;" feems to relate to the Angel of the Covenant: of whom it is faid, upon the passage over fordan; "Understand therefore this Day,

See Aquila in Talmud, parum regni dabo Ifractitis post destructionem; (sc. Templi primi) & post illud Regnum, ecce commovebo Cœlum & Terram; & veniet Messas.

Grotius supposes a false reading here; and reads, according to the Alexan. Copy, Let us not tempt God. See what is said in the Unitar. Tracts; Vol. III. Tract viii. p. 57. Epiphanius says, the Text was corrupted by Marcion. Epiph. 1. 1. T. 1. p. 358. Edit. Petav.

that Jehovah thy God is he which goeth over before Thee as a consuming Fire; he shall destroy them, (the Anakim) and he shall

bring them down before thy Face g."

10. The Apostle tells us, that it was by Christ that God made the Worlds h: [aiwas, the Ages or Dispensations] i.e. "by whom God formerly disposed and ordered those eminent and remarkable periods of Time: the Antediluvian, the Patriarchal, the Mosaic, and the Present, being put under his Government; according to the will of the Father." Now the Ages or Dispensations before Christ, we know from our own Scriptures, were ordered by the Angel Jehovah: and if he were not the Christ, the Old and New Testament contradict one another; by ascribing the same Government to two different Beings. St. Paul therefore could mean no other Person by Christ, than the same Logos, or Word of God; whom Philo and all of that Age understood to be the Angel of the Govenant, or the Angel Jehovah. The same Truth is consirmed by many other References in the Gospels and Epistles; in which the Sense is defective, upon any other Principle.

Joel xi. 32.1 and it shall come to pass that whosever shall call on the name of the Lord, [in the original it is febovah] shall be delivered: and these Words are quoted by St. Paul to prove that whosever shall confess with the mouth the Lord Jesus, and believe is his heart that God hath raised him from the dead, shall be saved. Now if Christ is not the febovah spoken-of by foel, this Text is nothing to the purpose; as Bishop Burnet observes. See also,

Whithy ad loc.

12. Again; St. Paul tells us, [Heb. xi. 26.] that "Moses esteemed the Reproche of Christ greater Riches than the Treasures in Egypt; for he had respect unto the recompense of the Reward." The Christian Commentators are much divided, how to understand those Words; the Reproche of Christ: and in order to explane them, have formed a Hypothesis; that the Doctrine of Christ's Sufferings and Death were as well known, to the Patriarchs; as they were afterwards. Whereas, if they considered Christ to be the visible Jehovah; as St. Paul did, and as they themselves are obliged to do sometimes; the Interpretation would be plane and easy.—

We are told of Moses, that—he refused to be called the Son of Pharaoh's Daughter; choosing rather to suffer affliction with the People of God; (i.e. the People of Jehovah) than to enjoy the pleasures of Sin for a Season; Heb. xi. 24, 25. And the beginning of the Revelation to Mofes, concerning their Deliverance, was; that they should be called the People of Jehovahi. And this name was cast in their Teeth, as a Reproche; and looked-upon by the Egyptians, as the Abomination of the Israelites; in like manner as Milcom or Ashtaroth were looked-upon as the Abomination of the Heathens. For the Egyptians considered the God Jehovah, as a God of no Power or Dominion: so that, when Moses addressed himself to Pharaoh in his Name, he answers him with the highest Contempt; Who is Jehovah, that I should obey his voice to sendaway Ifrael? I know not Jehovah; neither will I fend-away The reproche of Christ therefore means the name of febovah; the name, which Christ then bare; and with which they were reproched, as being his People. And it is to be understood in the same sense, as in the Ist Epistle of Peter, iv. 4. If ye be reproched (in or) for the Name of Christ, ev ovopale Xeise, happy are ye. So also, Heb. xiii. 13. Let us go-forth therefore unto him without the Camp, bearing his Reproche; which Grotius explanes, the Reproche which they bare for his Name's fake; as Mat. v. 11. And so the Sufferings of Christ, signify the Sufferings which the Apostles bare for the sake of Christ : for as the Sufferings of Christ abound in us, so our Consolation also aboundeth by Christ. "If any Man suffer as a Christian, says the Apostle Peter; let him not be ashamed!" Now, if these learned Men are right, the Reproche of Christ, may mean the Reproche which Moses suffered for his Name; because he chose to be numbered among the People of Jehovah, rather than be called the Son of Pharaoh's daughter, and

i Moses tells the Jews, Jehovah the God of the Hebrews is called upon us; Gen. iii. 18. v. 3. so it is rendered in both these places in the Lxx; and also in Onkelos, and in Jerom's Translation: which shews, that they who made those Translations had it so in their Bibles. And so the meaning is plane, the Name Jehovah is called upon us; that is, Jehovah hath given us that Name to call ourselves by: and he saith, let my People go, that they may serve me. Bp. Lloyd, p. 24. To the same purpose, see Ainsworth on Gen. xlviii. 16. Let my Name be named on them; i.e. let them be called by my Name, as my adopted Children; ver. 5. So God's Name is said to be called on us; Deut. xxviii. 10.—II Chron. vii. 14.—Jer. xiv. 9. and the Husband's Name is called upon the Wife; Is. iv. 1. and the Lord's Name upon Jerusalem; Dan. xix. 19. and upon the Temple; I Kings viii. 43.—Jer. vii. 10, 11.

an Egyptian. The Egyptians reproched and afflicted the Israelites; because they worshipped febovah, and were called by his Name; but Moses esteemed that Reproche more than all the Treasures in Egypt: for he had respect to the Reward which he expected to receive from febovah, who sent him; and whom St. Paul considers, in his suture Character of the Christ: and it could not be called the Reproche of Christ, in any other sense.

13. We are told by Peter; that Christ suffered;—being put to death in the Flesh, but quickened by the Spirit; by which also He went and preached unto the Spirits in Prison, which sometime were disobedient, when once the long-suffering of God waited in

the days of Noah: while the Ark was a preparing m.

Now whatever be mean'd by the Spirits in Prison; it is plane that the Apostle is speaking of Christ's preaching to Men, in the days of Noah; which is enough for my purpose here. And thence I argue; that, if Christ be not the visible Jehovah; we are at a loss what this History can relate-to; but if they be One and the same Person, under different Names; the words of the Apostle agree with the History of those times, as given us by Moses: Gen. vi. 3. "And Jehovah said, my Spirit shall not always strive with Man; for that he also is Flesh: yet his days shall be a hundred and twenty years:" [ver. 18.] This was the time of Jehovah's Forbearance and long-suffering, while the Ark was in building: during which time his Spirit continued to preach to those disobedient Spirits, by Noah; whom he inspired to foretell their destruction, if they did not repent within that space of time. [ver. 13.]

the Prophet Malachi declares, that he shall suddenly come to his Temple; to be the Christ: and the Apostles quote the Text to that purpose. But how can it be called His Temple, if he be not the visible Jehovah? The Temple succeded in the place of the Tabernacle; and the Tabernacle was built for the residence of Jehovah between the Cherubim; and the Temple was built for the Name of Jehovah; i.e. the same Person: And he continued to appear upon the Mercy-Seat, after it was placed in the Temple; and the Temple was Jehovah's Temple. How then can it be said to be the Messah's Temple; if he be not Jehovah ? Vatablus indeed

" I Pet. iii. 18, 19, 20. " II Kings viii.

o The Jows maintain, that the Shechinah and the Logos are the same; and that the Temple was dedicated to God and to his Shechinah. Allix, 329.

tells us, that fehovah's Temple is here called the Temple of Christ; and so, on Zech. ii. 10. we are told by Calvin; that Christ speaks not as a Man or an Angel, but as fehovah; by which name he is there called: and so, in numberless Places of the Critici Sacri, the Christian Commentators tell us, that by fehovah, who appears and speaks, is mean'd Christ. But why then do they not universally allow it through the whole Bible, whenever the visible fehovah is spoken-of? If Christ be not the visible fehovah, why do they not deny it every where? and if he be, why do they not own it every

where? If he be so at all, he must be so always.

15. As the Temple of Jehovah is called the Temple of Christ, in the New Testament; so the People of Jehovah are called the People of Christ; or his own: which they could not be, if Christ was not supposed to be Jehovah.—Nothing can be more clearly reveled, than the Peculiarity of Our Nation. "When the most high divided to the Nations their inheritance, when he separated the Sons of Adam, he fet the bounds of the People, according to the number of the Children of Israel: (or, as the LXX read it, according to the number of the Angels of God.) For Jehovah's Portion is his People; Jacob is the Lot of his Inheritance. He chose them to be a special People to himself, above all the People who were upon the Face of the Earth; though all the Earth were his!: to be a People of Inheritance q; a peculiar Treasure to him; and therefore Isaiah says; "We are Thine; Thou never barest rule over Them; (the Heathen: but how can this be faid of the supreme God?) They never were called by Thy Name." And therefore, when the Evangelist St. John, speaking of the Word of God, says; "He came into the World, and the World knew him not; he came unto his own, and his own received him not: " nothing ever appeared more plane to me, than that the Words His Own, related to this Peculiarity; and the Evangelist was considering him as King of the fews, our Lord and King of old.

Έγγυς ἔην ιδίων, ἴδιοι δέ μιν ἄφρονι λύση . Ως ξένον εκ αγέραιον. Nonn.

Prope erat proprios; Sui vero cum imprudenti rabie ut peregrinum eum non honorabant.

Deut. xxxii. 8, 9. \* Ex. xix. 5.

<sup>\*</sup> Deut. vii. 6. xiv. 2. xxvi. 18. \* John i. 10, 11.

But if Christ were not the Jehovah, whose People and Subjects We are in a particular manner, more than the rest of the World; we can neither be called his own; nor had he any kind of Connection with our Nation, till after he was born into this World.

16. And this interpretation is confirmed, by a very remarkable reference to the fame Truth by St. Paul; who fays, speaking of Christ's Exaltation; "Thy Throne, O God, is for-ever and ever; a Sceptre of Righteousness is the Sceptre of thy Kingdom: Thou hast loved Righteousness, and hated Iniquity; therefore God, even thy God, hath anointed thee with the Oyl of Gladness, above thy Fellows t." These words are quoted from Ps. xlv. 6, 7. and applied to Christ: and the reason here given of Christ's Exaltation above his fellows, is; because he loved Righteousness, and hated Iniquity; and the Sceptre of his Kingdom was a righteous Sceptre. where was the Righteousness of this Kingly Government manifested? He declared himself to be the King of the Yews; his Disciples owned him as such; and he had, in the Character of the Jehovah Angel, exercised the regal Power for many Ages; and had been celebrated under that Title by the Jewish Prophets ": Why then do the Christians exclude all these Considerations from the Apostle's meaning in this Text; and confine the Righteousness of his Sceptre to his behaviour under the Character of the Son of Man? When, on the one hand, if he be not considered as the Jehovah Angel; it does not appear how he could be called the King of the fews, in any fense at all; for he was a Stranger to them and to their Fathers: And, on the other hand, in the Character of the Son of Man, he had exercised no Kingly Office.—His righteous Government, as a King, feems to be here mentioned; as a chief instance of his Love of Righteousness, for which he was exalted; (after having manifested the highest instance of it, by his Death:) and it seems therefore much more probable to relate to his pass'd conduct and kingly Government over our Nation, in the Character of the Jehovah Angel; than to any thing future: as all his acts of regal Government over the Christians, were to be. St. Paul goes so far back to shew his power, [ver. 10.] as to instance his first laying the foundations of the Earth, and forming the Heavens; which were the actions of the Jehovah Angel. And his Righteousness was no less

conspicuous; when acting in the name of God he shewed his Love of Righteousness, and hatred of Iniquity, through the whole Jewish Dispensation. For though he was afflicted in all their afflictions, and was grieved for the misery of Israel; yet when they rebelled, and vexed his holy Spirit; he turned to be their Enemy, and fought against them w. Whether this be the most natural sense to a Christian, I do not pretend to judge: but it must appear in a very strong and striking Light, to every one that considers Christ as the Angel, by whom God governed our Fathers; and who is so

often celebrated by David, as our Lord and King of old.

17. This Doctrine is most fully confirmed, by the Lamentation of Christ over our unhappy City: wherein he not only speaks of himself as the Jehovah Angel, who was return'd to dwell among us, according to his promise; Zech. ii. 10, &c. but as the Person, who had prefided over them in former days; and would again return and fave them, in the latter days; before the End of the World. The two Evangelists, Matthew and Luke, inform us; that Christ beheld the City of Jerusalem, and brake-forth into this pathetic and compassionate Lamentation: "O ferusalem, Jerusalem; which "killest the Prophets, and stonest them that are sent unto thee; " how often would I have gathered thy Children together, as a Hen " doth gather her Brood under her Wings; and ye would not? " behold, your house is left unto you desolate: and verily I say " unto you, ye shall not see me henceforth; till ye shall say, Blessed " is he that cometh in the name of the Lord". And again, the Evangelist Luke tells us y; that, when Jesus was come near, (to Ferusalem,) he beheld the City and wept over it; saying, " If thou " hadft known, even thou, at lest in this thy day, the things " which belong unto thy peace; but now they are hid from thine " Eyes. For the days shall come upon thee, that thine enemies " shall cast a trench about thee, and compass thee round, and keep " thee in on every fide, and shall lay thee even with the ground, and thy Children within thee;—and they shall not leave in thee " one Stone upon another: because thou knewest not the time of " thy Vifitation."

In these Words there are several very remarkable Reserences to the History and Character of the Jehovah Angel; which are appro-

priated to Christ, by himself.

First, he says; "how often would I have gathered thy Children together, as a Hen doth gather her Brood under her Wings; and ye would not!" Now in what History do we find this, or any other Account of the Messiah's Care and Superintendence over the Children of Israel, before he was incarnate? No where. We are indeed inform'dz; that the Jehovah Angel found him in a desart Land, and in the waste howling Wilderness; and He led him about, He instructed him, He kept him as the apple of his Eye—So Jehovah alone did lead him; there was no strange God with him, ver. 12. but we do not find a word of Christ in this Account, if he be not the same Jehovah; nay, he is excluded by the very words of

Moses: for Jehovah alone did lead him.

Dr. Hammond and most of the Christian Commentators explane this gathering of the Children together to mean Christ's passionate invitations of men to become his Proselytes: but it seems much more natural and agreable to the Sense of the Words, to refer it to the former days; when he fent his Prophets among them. For the fending the Prophets and the gathering the Children are so planely connected; that the Words can be no otherwise interpreted, than as follows. How often would I, even in former ages, have gathered your Children together into Safety; and to that purpose sent my Prophets among you; but you would not be gathered: on the contrary you killed my Prophets, and stoned them that I sent unto you; and would not receive my Instructions. This is the plane Sense of the Words; in which Christ declares, that it was He who had sent the prophets among them; and confequently He was the fame \(\frac{7}{e}\)hovah, who had taken our Nation under his Protection, as the Lot of his Inheritance. On the contrary, we never hear that the Meffiah ever fent or ever was to fend any prophet among them; they were all fent by Jehovah. And though it may be always proper to understand what is faid by an Angel or a Prophet, to be spoken by febovab himself; because he sends them, and they speak in his name, and as his Messengers: yet, it can never be said, that what is spoken by an Angel, or a Prophet, was spoken by Christ; if he

was not the Visible Jehovah: nor can they be said to be fent by him.

For they neither spake in his Name; nor did he send them.

But 2dly, Christ in this Lamentation declares to the Fews, that destruction would unavoidably happen to them; because they knew not the time of their Vifitation. He had more than once expressed to Moses, in the Character of Jehovah, the most earnest desires; that our Nation would be wife, and consider it's latter end; which would be happy or unhappy, according to it's behaviour: and had fent his Prophets to instruct them, and prevent their Ruin: but they not fucceding, the last and most extraordinary effort he made to the fame purpose was by coming among them himself, and gathering them in his own person; of which he gave them Warning by his Prophets, that they might be ready to receive him. But fo negligent were they even of these prophecies, and every thing that belonged to their peace and fafety; that, when the visible Febovah returned to vifit them, according to his promife; to give them a new Covenant, and be their God, and they should be his people; they would not receive this Covenant, nor acknowledge him, nor be joined to him; And therefore their house was left unto them desolate; because they knew not the time of their Visitation [70] καιρον της επισκοπης, id est, hoc temporis punctum quo Deus ipse invisit. In all this we see, that this Visitation of Christ was the same which is foretold by Ezekiel to be performed by Febovah, who brought our fathers out of Egypt; and consequently, by the Febovah Angel. In the 3d place, Christ declares to our Nation; that they should fee him no more, till they should fay; Blessed is he that cometh in the name of the Lord d: that is, till they should confess him to be the Messiah; [ o epx ouevos] which they should do, at his second Coming. But where do we find in our prophecies, that the Messiah will appear twice? this was a Mystery, i. e. not clearly reveled, to Us; and the ignorance of it led us into great Errors; which we should have been free from, if we had considered him as the Angel Jehovah. For the Salvation in the latter days was foretold to be by the Jehovah, who brought us out of Egypt. And Joel ii. 32, fays, Whosoever shall call on the name of febovak, shall be delivered; for in Mount Zion and in Ferusalem shall be deliverance: and Zech. ii. 12. for Jehovah shall inherit Judah, his Portion in the holy

land; and shall choose ferusalem again: and Moses says, [Deut.iv. 30.] even in the latter days, if we return unto febovah and obey his voice, he will not forfake nor destroy us; nor forfake his Covenant made unto our Fathers. Now this Text of foel is quoted both by Peter and Paul, which declares Salvation to all that call on febovah: and Paul goes farther, and tells us; all Ifrael shall be faved, if they continue not in unbelief; when the Deliverer shall come out of Zion . But the Deliverer out of Zion is the Jehovah of Zion: and the not continuing in unbelief is the confessing Christ to be o sexcusios, the King that cometh in the name of the Lord f. From all which it planely appears, that Christ discovers himself to be the person who sent the Prophets; i. e. the Jebovah Angel: the Jebovah, who was to vifit us and bring-in a new Covenant, prophefy'd-of by Fer. xxxi. 31, &c. that is, the Messiah and the Saviour at the Latter days, that cometh in the Name of the Lord; or the Jehovah of Zion. So that, according to Christ himself, he was the Superintendent over us from the beginning; and will continue to be fo till the End of all things.

And from these Observations upon the words of the Scripture

these two Truths appear to me extremely evident.

First, that Jesus and his Disciples knew him to be the Angel-Je-hovah; and reveled it sufficiently to all such as would examine, and honestly attend-to what they said upon the Subject; and to those who would not, the things which pertained to their peace were

hidden from their eyes.

Secondly, it appears; that Almighty God has from the beginning carried-on the Government of the World, by the Ministration of one and the same Person; who hath appeared under different appellations, according to the different dispensations in which he was employed; and the different Characters he bare. And this is the same person, who chose "fudah" for his Inheritance; and hath from the days of Abraham been more particularly engaged, by himself or his Angels, in the Care and Protection of our Nation; and even in the latter days will continue to be so, till he hath personmed the promise; that in Abraham's Seed shall all the families of the Earth be blessed: And the Completion of this Prophecy constitutes the Christian Religion.

I shall end this Letter, with five Rules to direct us, when we are certainly to understand the Word God or febovah in the Old Testa-

ment to fignify the Jehovah Angel, or Angel of the Covenant.

1st, Whenever we read of God coming from God, sent and commissioned by him, receiving Authority and Power from him; upheld and strengthened by him in his office and work: in all such passages the Lord there spoken-of is planely intended to be the Son of God

coming from the Father.

2. When we read of God visibly appearing unto men in person, present with them, coming to judge the Earth; (i. e. to instruct men by his Doctrine,) giving-out his Laws and ordinances, setting-up a new Kingdom and Government over them by his Authority; this Lord is the Son of God, at whose presence the Earth is said to tremble, and the hills to melt like wax; to signify his Majesty, who should command all Nature; and whom all Men should reverence and fear.

3. When we read of God, whom Sion and Judah should behold, and rejoice at his coming and presence, and be glad because of his Laws; such passages can be applied to none but the Son of God; and those who waited for Redemption and Consolation in Israel: when he should visit them according to his promise, and make a new Covenant with them; fer. xxxi. 31. &c. and therefore it was truely prophesied of him g; Zion heareth, and is glad; the daughters of

Ferusalem rejoyce, because of thy judgments, O God.

4. God calling the Nations of the World and the Multitude of the Isles to the Knowledge of himself, to be his people in covenant with him, is and can be no other than Christ. For many ages He was known only in Sion, his name was great in fudah, he ruled in Israel, as their Lord and King; whilst all other Nations and People lived as without God in the World. But the most ancient prophecies foretold, that it should not be always so: But to Him all the Nations of the Earth should be gathered; and the utmost ends of the Earth be his possession. Therefore when it is said, "fehovah reigneth; let the Earth rejoyce, and the Multitude of the Isles be glad at the presence of the Lord of the whole Earth is, the Heavens shall declare his Righteousness, and all the people see his Glory;" this can be understood of no other but the Son of God coming in his Kingdom.

5. When we read of God's Enemies rifing up against him, and his confuming them by the most terrible Vengeance, and with fiery indignation and wrath; fuch things are to be understood of the Son of God incarnate, whom his wicked Enemies did hate and perfecute with all manner of Indignity and rage; and of His destruction of them. God the Father never was, nor could be exposed to suffer by the Violence and Fury of men; his enemies and adversaries never could afflict and wound him; but only in the person of his Son. And never did God avenge innocent bloudshed by wicked hands, >6loud shed with more exemplary Vengeance on his Enemies; than in the Deflruction of the fewish Nation, already passed : or will in a more dreadful Destruction revenge himself in their defense hereaster, when their enemies shall be Gathered together against them in the latter days. Of which dreadful Slaughter we read, Ezek. xxxviii. xxxix m. where it is described as a great Sacrifice: and in the Revelation of St. John described as the Supper of the great God, xix. 17. and the Gathering of his Vintage, xiv. 18. and the Battle of the great day; xvi. 14. All these things therefore relate to the Reign of Messiah the Prince, and his Conquests over his Enemies; before the Kingdoms of the Earth shall become the Kingdoms of the Lord, and of his CHRIST.

1 Mofes's Song. Ex. xv. If. xlii. 25.

m 1. lxvi. 15. 16.

## POSTSCRIPT

T O

## THE SECOND LETTER.

THE Opinion, which ascribeth to the Logos, or Word, the delivery of the Law; is objected-to by the learned Grotius, as a grievous Error; in his Notes on the Decalogue: and he offers two Reasons; which are answered by Archbishop Tenison, in his discourse of Idolatry: p. 333.

The 1st Objection is founded on *Heb.* i. 1. God, who at fundry times, and in diverse manners, spake in time past unto the Fathers by the *Prophets*; hath, in these last Days, spoken unto Us by his Son—From hence it is argued; that God did not speak to us, by

his Son, before the last Days.

Now the plane obvious sense of these Words appears to me to be this: God formerly spake to our Fathers, [i. e. to the fewish Nation] by the mediation or ministration of the Prophets; but now speaks to Us, by the Son himself; without any such Mediation.

The historical Truth, upon which the Apostle founds his Argument, is this; that God used in times past to speak to the Fathers, by the mediation of Moses, or other Prophets; but in the time of the Christian Oeconomy he spake to us by Christ in Person.

The Question is not, how God reveled himself to the Prophets; but how he reveled himself to the Fathers. And we know, he

reveled himself to the Fathers, by the Prophets; who were of like station and quality with themselves. "Revera enim erat Dominus per Mosem Pædagogus veteris Populi; per Seipsum autem novi Dux, facie ad faciem." The Lord was the Instructer of the ancient People, by Moses; but the Leader of the new People by Himself, face to face: and from hence the Apostle justly concludes, that we ought to give greater heed to what is said by Christ himself, who is the Son of God; than to what is said by the Prophets:

because he is superior to them.

The Apostle here uses the same Argument, which is made use of by Christ, in his Parable of the Vineyard; where the Lord of the Vineyard, after having in vain fent feveral Messengers to the Husbandmen who occupied it, that he might receive the fruits of it; did at last fend his Son: faying, They will reverence my Son b. The Authority of God was certainly the fame; whether reveled by Prophets, or Angels, or a Being superior to Angels: but yet the fuperiority of Character in the Person employed in the Message, shews manifestly the greater Regard that is expected to be paid to the Embassy; and the greater Importance of it. And all the Apostle's Arguments in this Chapter are founded upon this one Principle; and conclusive upon this one Postulatum. But it does by no means follow; when the Apostle says, God spake to us by Prophets; that he did not speak to us by his Son: (or by the Jehovah Angel, who inspired the Prophets:) because the Apostle's Argument regarded only the immediate Reveler of God's will; and not the Person, by whom the Prophets (who were the immediate Revelers of his will) were inspired.

We know for certain; that God spake to Moses, by the Angel of the Covenant. But if this Argument of Grotius proves, that Christ did not speak to the Fathers; because God spake to them by the Prophets: it will also prove, that the Angel of the Covenant did not speak to the Fathers; because God spake to them by the Prophets. If it exclude Christ; it will also exclude the Angel of the Covenant: but it does not exclude the latter; and therefore not the former. And consequently, they may be both the same Person; for any

thing that appears to the contrary, from this Text.

The Apossel goes-on upon the same Principle to a second Argument; viz. That we ought to give more earnest heed to the Gospel, than to the Law: because the Law was given by Angels; but the Gospel by the Lord, who was superior to Angels. And from hence arises Grotius' second Argument; to prove, that the Law and the Gospel were not given by the same Person: because the Law was given by Angels; i.e. as Grotius explanes it, by the Angel susteining the Person of God, and many more such Spirits making that glorious train; but the Gospel by the Lord Jesus, the Son of God.

And, this being the true State of the Case; it was necessary for the Apostle, in order to make good his Argument, to prove; that the Lord, who delivered the Gospel; was superior to the Angel, who gave the Law: which he accordingly does. But how does he undertake this proof? Not by shewing, that the Lord, who gave the Gospel, was a different person from the Angel, who gave the Law; or superior to him, in his metaphysical nature; Nor by shewing, that he was always superior to him in Power, and Glory, and Character; which would have been the most obvious and natural Arguments, if true: but he makes use of the very same Arguments, as if the Lord, who gave the Gospel, had been that very Angel, who gave the Law; and who was afterwards exalted to a higher Station and Character.

For the Apostle expresses the Character of the Lord, who delivered the Gospel, in such Terms; as particularly denote and characterize him to have been formerly the Angel of the Covenant. He calls him the Son of God; by whom God made the Worlds, or Agesd; The brightness of his Glory, and the express image of his Person: [Heb. i. 1.] which expressions planely refer us to the account which Moses gives us of the Jehovah Angel, who appeared [w μορφη Θεκ] in the Form of God, and is called the Face of God; [είδος Θεκ] and the Similitude of God: and all these Expressions were understood by the Jews of that age to be descriptive of the

Angel who gave the Law; and of no other Person.

· Numb. xii. 8.

Tenison of Idolatry; p. 333.

d Τες ἀιῶνας ἐπόιησεν, appointed the former Dispensations. See Pyle, on Aels ii. 26. Ἐποίησε, that is, Κατές ησεν, says Chrysoftom; hath appointed. Thus our Saviour ἐποίησε δάδενα, made twelve; i. e. ordained; as we rightly render it. And the Lxx, Gen. xli. 34. Let Pharaoh make or appoint Officers; agreably to the Hebrew, TUY. Now God appointed the former Dispensations by the Angel of the Covenant.

It was necessary therefore for the Apostle, in order to complete his Argument; which concludes, that greater heed should be given to the Gospel, than to the Law; to shew, that the Lord, who delivered the Gospel, was now become superior in Character to the Angel of the Covenant, who gave the Law; and accordingly he tells us, that he was anointed with the Oyl of Gladness, above his Fellows; [i. e. above the Angels f:] and it was, because he loved Righteousness, and hated Iniquity; that he was made or constituted the Heir of all things, in the last days; (for I understand the words in the fecond verse to relate to his being made Heir of all things, as well as to his being fent:) and that it was by Inheritance, (or by his being made Son and Heir of all things) when he came into this World in the Flesh s, that he obtained a more excellent Name than they. And having thus cleared his Argument from this obvious Objection; (viz. that Christ was superior to the Angel that gave the Law) not by denying the Fact, but by shewing that he was now exalted to a higher Character, viz. to be Lord and Heir of all things; he procedes without farther obstruction to conclude, that

if Mr. Pierce observes; that "μέτοχοι, Fellows, or Partners, must here mean the Angels; or selfe the citation is nothing at all to the Author's purpose: which is, to shew his Superiority to the Angels. The reason why the Angels are called his Fellows, or Partners, must be fetch'd from what they were before, and not what they were after, his being anointed or inaugurated. After his being anointed, they were no longer his Fellows, but his Subjects; but, before it, they were Partners or Sharers with him; in his Government of the World. They presiding over their respective Provinces, as He did over Israel. He was anointed with the Oyl of Gladness, above or or more than his Fellows; because He received such an Authority, Dominion, or Kingdom, as was never conferred upon any one of Them; He being then made Prince, not of a small Province, but of the whole World." Pierce on Heb. i. 9.

3. "That the same Person, who had been in the form of God, as being the Sheebinah, or visible representation of God's invisible Glory, and the declarer and executer of his will, under the Old Testament; did receive that dominion and power of Judgement, with which he is now invested; and was made Heir and Judge of all, after his Resurrection from the Dead; is clearly declared by St. Paul: who tells us, [Philip. ii. 6, 7, 8, 9.] that being in the form of God, [&x] declared by St. Paul: who tells us, [Philip. ii. 6, 7, 8, 9.] that being in the form of God, [&x] was aparapab wybraxol be did not clame to be [honoured] as God; [&x] survive survers] but emptied himself [of that glorious Form] &c. eubercfore God hath highly exalted him, and given him a Name, &c. Exalted volom? was it not planely that Person, who had been in the Form of God?—To the same purpose the Aposite again; God hath in these last days spoken to us by his Son; subom he hath now appointed Heir of all things, by whom allo be made the Worlds: [always for his Glory, and the evidently the same Person, and no other, by wobom God made the Worlds, is the Person whom he hath now ap

the Dignity of his Person, as Messiah and Son of God, being superior to his Dignity and Character, as Angel of the Covenant; therefore

we ought to give greater heed, &c. Chap. ii. 1.

And therefore I answer; It is true, that the Angel of the Covenant, who gave the Law; was inferior to Christ, who gave the Gospel: and yet he was the same Being. For the Apostle makes no comparison here between different metaphysical Natures; but between the different Stations and Characters of the same Being, at different Times; and between receiving a doctrine, from the Messenger or Angel of God; and from the Lord himfelf, whose Servants we are; under both which Characters the Apostle had just considered him:—If, as an Angel; and 2dly, as one who had obteined a more excellent name. And the Reason the Apostle labours so much to shew the difference in their Characters, is; because there was no difference in their *Persons*: But the same Person, who is spoken-of as an Angel, under the Old Testament; is spoken-of as Messiah the Prince h, in the New: when he was made both Lord and Christ, a Prince and a Saviour; and had all things given into his hand . And the Apostle's Argument is equally conclusive; whether he argues, that we ought to give the more earnest heed to the things which we have heard; because they are reveled by a different Being, of a superior Character; or, because they are reveled by the same Being, after being exalted to a superior Character.

Archbithop Tenison says; "God formerly spake by his Son, as the Logos, or Minister; and in the latter times by him, as his Son incarnate; or begotten by the holy Ghost of the Substance of the Virgin Mary.—The Word was God's Minister, before and under the Law; but not in the same Quality, as under the Gospel: and he considers it as proper to distinguish between Christ, as God's Word and Shechinah, under the former Covenants; and as Mediator and God's Son, under the Gospel: And for the same opinion he quotes Le Blanc's Theological Theses; who owneth Christ as the Minister of God, of Old; but not as Mediator. He was then the Angel of the Covenant; but when he came into the World, in the Character of

the Son of Man, he was made both Lord and Christ 1.

An Argument, like to these which we are considering, is used by the same Author; [Heb. xii. 25.] "See that ye resuse not him

43.5

that speaketh; for if they escaped not, who refused him that spake on Earth; much more shall not we escape, if we turn-away from him that speaketh from Heaven." Here the Apostle draws the same Conclusion from superiority of Place, which the same Person speaks from; as he did before from superiority of Dignity, which the fame Person was exalted to. For He who spake from the Earth, is the same Person, as He who spake from Heaven; and He who shook the Earth, [ver. 26.] the same as He who shook the Heavens. And the Argument is as conclusive, as if they were different Persons. " See that ye refuse not him that [now] speaketh; [viz. the Son of God: for if they escaped not, who refused [to hear] him that fpake on Earth; [when he gave the Law, and spake but as an Angel and Messenger of the Father; much more shall not we escape, if we turn away from him that [now] speaketh from Heaven: [being now become the Son and Heir, and Lord, of all things; feated on the right-hand of God in the Heavens, and speaking and acting with an Authority of his own.]

The Apostle goes-on, [Heb. ii. 5.] to lay down another Reason, why we ought to give more earnest heed to the Words spoken by the Lord; because we are under His immediate Government: whereas, under the Jewish Dispensation, the Government of the World was carried-on by Angels. "For unto the Angels, says the Apostle, He (God) hath not put in subjection the World to come; i. e. the alw meddaw the age of the Messiah, or the Gospel-Dispensation. And upon this is founded a third Objection by Dr. Morgan, in the Preface to his Collection of Tracts; as if it were implied, that the Jewish State was in subjection to Angels; and not to the Son of Man: so that the Word had no management over the Jewish State, till he became the Son of Man; and conse-

quently he was not the Jehovah Angel,

To this the Answer already given is sufficient; that the fewish Dispensation was carried on by Christ, in the Character of the Angel of God; being then his Minister and Messenger: But God hath now given him the Kingdom, spoken-of by Daniel; and made him Lord and Christ : and he is now Κύριος, Lord, and Αρχηγός, Prince, in his own Kingdom; and in that Character he is considered as the Father of the Age to come, πατήρ τε μέλλοντος αίωνος as he

is called in the Alexandrian Copy of the LXX; being constituted

Lord and Governer over all n.

Since therefore Christ hath planely appeared in two very different Characters; sometimes as the Angel of God, when he appointed the several remarkable Periods of Time, under the Antediluvian, Patriarchal, and Mosaic Dispensations; and since that, as Lord and King, in his own Kingdom; There can no Argument be drawn from these different Characters, that the Angel Jebovah, and Christ, were two different Persons; since a difference of Character in the

Same will equally ferve the Apostle's Argument.

Lastly, though Grotius denies the Law to be given by the same Person who gave the Gospel; yet he allows, that the Logos was present at the giving of the Law; (though another Angel gave it, cui adfuerit  $\delta \lambda \delta \gamma \rho s$  to whom the Logos was present) which entangles him in great difficulties. His words are these, on Gal. iii. 19. as quoted by Bishop Bull; agreable to what I have already given from Archbishop Tenison. "Illum, qui veterem Legem in Sinai promulgaverit, Angelum quidem suisse singularem; aliis Angelis stipatum: non vero merum Angelum; sed cui adfuerit  $\delta \lambda \delta \gamma \rho s$ "." He, who gave the old Law in Sinai, was indeed a single Angel, accompanied with other Angels; Yet not a mere Angel, but one to whom the Logos was present.

Here it is supposed by Grotius; that there were many Angels, at the giving of the Law; in order to shew, that the Law was given by Angels—and that there was One Angel among them superior to the rest; and He not a mere Angel; because the Logos was present to

him, by whom the Law was given P.

Now, if the Law was given by Angels, because Angels were present; then, for the same Reason, it was given by the Logos; because he was present: and if so, the Logos who gave the Law, was the same Person as the Logos who gave the Gospel. And if the Law cannot be said to have been given by Angels, merely because

<sup>\*</sup> Isaiah ix. 6. 

\*\* Bulli Op. p. 10.

\*\* Mr. Mede conjectures, with great probability; that the notion of the Jewish Doctors, followed by St. Stephen, and the Apostle, [Paul] that the Law was given by Angels; had its beginning from a passage in Deuteron. xxxiii. 2. The Lord came from Sinai unto them, and role-up from Seir unto them: he shined-forth from Mount Paran, &c. Mede's Works, p. 344. See also Ps. lxviii. 17. and it must be so understood: for it is no where said expressly, in the Books of Moses; that the Law was given by Angels: but it seems to be a Tradition. See Sykes on Heb. ii. 2.

they were present; it was not given by them in any sense at all; but only by that one Angel, who is called Jehovah: for he only spake. And if he was not an Angel; or, what is the same thing, a mere Angel; then the Law was not given, properly speaking,

either by one mere Angel; or by more.

But let us hear, why that Angel was called febovah; and was not a mere Angel, as well as the rest: Non merum Angelum, says Grotius; sed cui adfuerit à hôyes. He was not a mere Angel, because the Logos was present to him: but if that be a sufficient reason why he was not an Angel, or a mere Angel; then none of the rest could be mere Angels, by whom the Logos was accompanied; for he was

present to them all.

To avoid this Consequence, the Favourers of this Opinion obscure themselves in the same kind of unintelligible terms; as the Socinians do. For, as the Socinians tell us, that Christ was a mere man; but a God, because God was in him, and acted in him: So we are told by Bishop Bull, Grotius, &c. that the Logos was in the Angel; per assistentiam nempe et præsentiam singularem: i. e. that it was an Angel who took a Body, and the Son of God was in the Angel? And to make his point good, 'tis strange to observe how Bishop Bull glosses upon Clement Alexand. who afferts the direct contrary, and says; λόγος ἄγγελος ην, the Logos was an Angel: Hoc est, says Bishop Bull, per Angelos apparuit: he appeared by Angels: which is a quite different sense; if it be any at all.

The plane Question is; who was it, that spake and acted at the giving of the Law? the Angel, to whom the Logos was present; or the Logos bimself? If it was the Angel, to whom the Logos was present; then it makes no difference, as to its being a mere Angel; whether the Logos was in him, or no: for it will not make him an uncreated Angel, if he was created; or have any more effect upon his metaphysical Nature, as an Angel; than the holy Ghost's inspiring the Apostles had upon their Natures, as Men. And if it was the Logos himself, who spake and acted; (whether in the Angel, or not;) then it was the same Person who gave the Gospel.

When Archbishop Tenison speaks of the appearance of the Logos, he conceives it to be done by the Assumption of some principal Angel, upon the greatest and most solemn occasions, without any

vital or personal Union; and by the Ministry of some other Spirits, together with an extraordinary Motion, sometimes in the Air, and thence in the Brain; and sometimes in the Brain only. And he conjectures the Angel assumed to be Michael; whom the Hebrews call

the Prince of Faces, or the Prince of the Presence".

But, in the 1st place; what can we mean, by the Assumption of an Angel? we know what we mean, by assuming a Body; or by assuming a Character: but, when we speak of the Logos, as assuming the Angel, or the Person of an Angel, in any other sense; (and especially, if it be without any vital or personal Union;) we have no

meaning to our Words.

adly, To what purpose is the Logos introduced; if the Angel could perform the whole himself, in a human Form? Or why is the Angel Michael, or any other introduced; if the Logos could do it? If the Logos appeared as a Man; he himself, without doubt, took upon him the Form of a Man; as he did at his Incarnation: and the introduction of Michael is unnecessary.—But suppose he did assume an Angel; this Angel must assume a human Form, to become visible; and, if so, it would be the appearance of the Angel in the human Form; and not the appearance of the Logos: and accordingly, Athanasius says; he that appeared was an Angel: and

to fay ferom, and Austin, and Gregory s.

3. What Idea can Men have to their Words; when they fay, the supreme God acts in the Logos, and the Logos acts in the Angel? There can be but one of these, who is properly, and physically, the Agent: the others, if concerned, must be merely instrumental. And the Question is; whether this One, who acted, was the supreme God, or the Logos, or the Angel? It could not be the supreme God, who spake when the Law was given; because the Voice of the supreme God was never heard: and besides he, that gave the Gospel, was his superior. It could not be a mere Angel; because he is called febovah: by which name no other Angel is called, but He alone in whom febovah put his Name: (as the ancient Fathers among the Christians justly argued:) It could therefore be no other than the Logos, before he was exalted; or the Angel susteining the Person of God, whom Grotius supposes then present to some

Tenison on Idol. p. 334.

Heb. ii. 2.

other Angel; per affistentiam nempe et præsentiam singularem: But as his presence to another Angel would not make that Angel less a mere Angel, than he was before; it could be no other that spake, than the Logos himself.

I would farther observe here; that the Arguments used by St. Austin upon this subject, and quoted in Platonism unveil'd, to prove that Christ was not the Jehovah Angel, who gave the Law; are very defective: and He is the chief adversary to the Doctrine.

He thinks, it was God who spake in the Angel; and said, I am that I am, to Moses. And this was the opinion of Athanasius and ferom. But, if this were true, how could it be said; the voice of God was never heard? Abraham certainly believed, the Words spoken to him were spoken by the very Angel that appeared to him; and so did

Facob.

To this it is answered; the Lord spake, when the Prophet spake; and God spake in the Angel. But this is not true, in the literal Sense; but only figuratively. For, though the Prophet and the Angel spake sometimes in the Name and Person of God, as his Messengers; and he ordered them what to fay, and therefore they spake in the First Person; and so, in a figurative sense, God spake in them; as a King speaks in his Ambassador: yet they at other times spake in the Third Person: which is a demonstration, that they were not Pipes, through which God himself forcibly spake the Words; for then All must have been in the First Person 2. Gregory expresses himself much nearer the truth, when he says; the Angel is sometimes called an Angel, and sometimes God. "Angelus, quod exterius loquendo serviebat: Dominus, quia interius præsidens loquendi efficaciam ministrabat. Cum ergo loquens exterius ab interiori regitur; & per obsequium Angelus, & per inspirationem Dominus nominatura. This was directly the case with the Prophets; and Austin himself at last understands it so: viz. that it was the Angel who spake, and not the supreme God: for putting to himself this Objection—Why do we read, God said unto Moses; and not the Angel faid unto Moses? he replies; "though the Angel spake, the Word is ascribed to the Lord, who employed him; as we lay, the Judge speaks, when the Cryer publishes; the Lord said; when the Prophet spake." Thus it appears at last, that God did not

r Ch. 22. 2 Hoadly's Tracts, 1715, p. 263. 2 Gregorius Prefat. in Job. cap 2. Bull 10.

speak in the Angel or Prophet; but they were inspired by God what

to fay, and spake in bis name.

Another Argument of St. Austin's, is as follows: "God, says he, appeared to Abraham, in the Person of Three Men; who were, without question, Three Angels; though some imagine, that One of them was fesus Christ. But if fesus Christ is pretended to be One of the Three, because Abraham addresses himself to One of them; why is it not minded, that the Third, who staid with Abraham, is called Lord? and One of the other Truo, who came to Lot, is called Lord also in the singular number by the Patriarch; when he makes answer to the Lord, who was in the Two Angels? Therefore it is more likely, that Abraham understood the Lord to be in the Three Men; and that Lot thought him present in the Two."

"Here, fays Mr. Souverain, we have a Key to understand the passages of the New Testament; which speak of Jesus Christ as God himself: We need say no more than this; that Jesus was a Man, as to Himself; and a God, with respect to God dwelling in him."

But can any thing be more absurd; than to imagine, that God commanded Christ what he should say; (as Christ declares:) and then that God should say it himself, being literally in him, and

making use of his Organs?

But in what sense is it supposed by Austin, that God existed in the three Men or Angels literally; in a manner different from his Omnipresence? Could he imagine the whole Trinity to be literally in each of them; or that the Father was in one, the Son in another, and the holy Ghost in the third? Cyril of Alexandria supposed this to be an Apparition of the Trinity in Unity; because three appeared, and Abraham spake as unto One b. But, if this were the case, the Trinity was divided. And how the undivided Trinity could exist in the two that were left, after the third had ascended; is no less difficult to conceive.

The Words of Christ admit of no such literal meaning; when he says, I am in the Father; and the Father in Me. Believe the Works, says he; [i.e. the Miracles which he wrought] that ye may know and believe, that the Father is in Me, and I in Him. [John x. 38.] The sense is; that his Works would prove him to be affisted by the

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Power of God, and to act by his Authority: whereas, if the Words are interpreted in a literal fense, the Argument is not conclusive: for the working Miracles was no more a proof of any literal Union or In-dwelling of God the Father, in his Son fesus Christ; than it was of a literal Union between God and the Apostles: The power of God might have operated in the same miraculous manner, whether God was literally in Christ, or not. The words therefore are sigurative; as when Christ prays, that They (his Disciples) all may be One, as Thou, Father, art in Me, and I in Thee; that they (the Disciples) also may be One with us. And as St. Paul says; Te are all One in Christ Jesus.

But to go-on with St. Austin's Argument. He says; "If Jesus Christ is pretended to be one of the three, because Abraham addresses himself to one of them, [whom he calls Lord;] why is it not minded, that the third, who staid with Abraham, is called Lord; and one of the other two who came to Lot, is called Lord too; in

the fingular Number?"

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In answer to this; it must be observed, and is very remarkable; that Jehovah appeared, [xviii. 1.] and Jehovah promised Abraham a Son, [14.] and Jehovah discoursed with Abraham, [17.] and Jehovah went away, when he had done speaking to Abraham, [33.] and the Glory of the Lord, or Shechinah, was lifted-up; as it is in the Chaldee: and when the other two Angels, who were left, speak of him who was lifted-up, they calk him Jebovah: [xix. 13.] But the two who were left were not called Jehovah, but Adonai; [XIX. 2.] and in the eighteenth verse, though it be Kupie, singular, in the Greek, it is in the Hebrew Adonai; as Abraham addressed himself to the three altogether: [xviii. 3.] and it does not appear, that Abraham believed Jehovah to be in either of the two who staid, or that either of them was Jehovah; for he calls neither of them by that Name: [See Heb. xiii. 2.] much less reason have we to think, he believed febovab to be in all three; or that Lot believed him to be in two of them. And, if Moses had thought so, he would have called them all by the same Name; and not have distinguished them so precisely, by calling the one Jehovah, and the others Adonai.

Bishop

Bishop Clayton seems to be no less mistaken, in his Essay on Spirit 4, when he says; "It was one of those who appeared, that "is called fehovah, who rained upon Sodom and Gomorrha Brim"stone and Fire, from fehovah out of Heaven." It seems rather to have been the fehovah, who had just lest Abraham, and was listed-up; or fehovah in Heaven might have rained it from himself. The repetition of the Noun, instead of the Pronoun, is not without precedent.

8

P. 56. CGen. i. 27. II Chron. vii. 2. Pf. l. 23.



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#### ERRATA.

PAGE 66, line 11, after delighteth, put a Semicolon.—P. 79, 1. ult. for that, read great.—P. 86, 1. 5, after translated, add the mark of Quotation". L. 36, for Mereb, read Moreb.—P. 98, 1. 22, read Word of Jebovah.—P. 108, Before the 2d Paragraph, read II.—P. 109, Before the Paragraph beginning We find, read II.

### LETTER THE THIRD.

Jesum Christum, hoc est, eum qui postea Jes. Christus dictus est, ante suam ἐνανθρώπησιν, sive ex beatissima Virgine secundum carnem nativitatem, in natura altera, humana longe excellentiori, extitisse; fanctis viris, velut in præludium incarnationis suæ, apparuisse; Ecclesiæ, quam olim sanguine suo redempturus esset, semper præsuisse ac prospexisse; adeoque a primordio omnem ordinem divinæ dispositionis (ut Tertullianus loquitur) per ipsum decucurrisse; quin et ante jacti mundi sundamenta Deo Patri suo adfuisse, perque ipsum condita suisse hæc universa; Catholici Doctores trium primorum sæculorum, uno omnes ore docuerunt.

Bulli Opera, Sect. i.

N my last Letter I laid it down to be proved, that God crëated the World by the Angel Jehovah; who is called the Word of God: and hath from the beginning carried-on the Government of it, and will finally complete the great End for which it was made,

by the ministration of the same Person and Angel; who appeared to our Fathers by the Name of Jehovah. And this I proposed to consider and prove; First, from the Reason and Probability of the thing itself; 2dly, from the Words of Scripture; and 3dly, from the Interpretation of Scripture, by the most ancient Commentators, and Men of Learning, among the Jews and Christians; both ancient and modern. The two first of these Proofs I have already completed; and the third shall be the Subject of this third Letter.

The most ancient Interpretation of our Scriptures is the Chaldee Paraphrase, or Targum of Onkelos; written, as it is probable, before the Christian Æra in which it is very remarkable, that the Author (though his Book is rather a Version, than a Paraphrase;) has thought proper to explane the word febovah, in many places; (that is, wherever it appeared planely to signify the febovah Angel) by the words Mimara febovæ, the Word of febovah; which directly answers to the word Logos, used by St. John, and the other Apostles of Christ,

b Rulli Opera; p. 14.

<sup>&</sup>lt;sup>a</sup> See Prideaux Connec. vol. III. b. 8. " I reckon them both [the Targums of Onkelos and Jenathan,] to have been composed before our Saviour's time; and the Targum of Onkelos to be the ancienter of the two:" For which he gives his reasons; p. 543.

to describe that Person, by whom God made the World: and the tame Words are also used by [Jonathan,] the Jerusalem Paraphrast.

But this Argument will appear in the stronger light, if we compare the verbal Translation of the Original Hebrew with that of the Paraphrase in the Targums d.

"Some Criticks, fays Dr. Allix, believe our Saviour does cite Jonathan's Paraphrase, Luke iv. 18. in quoting the Text Is. 1xi. 1. Thus much, at least, may be said for it; that all there cited does agree better with the Targum, than with the Original Text. p. 15 .- It feems most likely, fays Dr. Prideaux; they were read out of some Chaldce Targum, which was made use of in that Synagogue: and when Christ cried-out; Eli, Eli, lamah sabachthani; Mat. xxvii. 46. he quoted not out of the Hebrow Text, but out of the Chaldee Paraphrase: for in the Hebrow Text is Eli, Eli, lamab Azabtani: the word Sabachthani is no where to be found, but in the Chaldee Tongue. p. 547. Allix; 85 to 91.

d HEBREW Text translated.

Gen. xxviii. 20. And Jacob vowed a vow, faying; If God will be with me, &c. then shall Jebovah be my God.

Ex. xvi. 8. Your murmurings are not

against us; but against Jehovah.

Ex. xix. 17. And Moses brought forth the people out of the Camp, to meet with Jehovah.

Lev. xx. 23. Ye shall not walk in the Manners of the Nations which I cast-out betore you: for they committed all these things; therefore I abhorred them.

Lev. xxvi. 46. These are the Statutes, and Judgements, and Laws, which Jehovah made.

Numb. xi. 20. Because that ye have despised

Jehovah, which is among you.

Numb. xxiii. 21. Jehovah his God is with him; and the Shout of a King is among them.

Deut. xx. 1. Be not afraid of them; for Jehovah thy God is with thee, which brought thee up out of the Land of Egypt.

Deut. i. 30. Jehovah your God, which goeth before you; he shall fight for you.

Deut. ii. 7. These forty years, Jehovah thy God hath been with Thee.

For Jebovah thy God is a Deut. 1v. 24.

confuming Fire.

Deut. i. 31. Yet in this thing ye did not believe Jehrvah your God.

Deut. iv. 37. He brought thee out in his

Sight, with his mighty power. Deut. v. 5. I stood between Jehovah and

you, at that time.

Dout. ix. 3. Jehovah thy God is he that goeth before thee [as] a confuming Fire.

Deut. xxxi. 6. Jehovah thy God, he it is that goeth with thee.

Deut. xxi. 8. And Jehovah, he it is that goeth before thee; be will be with thee.

CHALDEE Paraphrase of ONKELOS translated. Gen. xxviii. 20. \_\_\_ If the Word of Jeho. wah be with me, then shall the Word of Jeho.

vah be my God.

Ex. xvi. 8. Your murmurings are not against us; but against the Word of Jehovah.

-to meet the Word of Je-Ex. xix. 17. hovah.

Lev. xx. 23. -therefore my Word abhorred them.

-which the Word of Lev. xxvi. 46. -Jehovah made.

--- despised the Word of Fe-Numb. xi. 20. hovah, whose Shechinah dwelleth among you.

Numb. xxii. 21. The Word of Jehovah their God is with them; and the Shechinah, or divine presence, of their King is among them.

Deut. xx. I. --for Jehovah thy God, his Word is for thee.

Deut. i. 30. Jehovah your God, which goeth before you; his Word shall fight for you, &c. And so, Deut. iii. 22.

-the Word of Jebovah thy Deut. ii. 7. -God hath been with thee.

Deut. iv. 24. For Jehovah thy God, his Word is a confuming Fire.

Deut. i. 31. --ye did not believe the Word of Jehovah your God.

Deut. iv. 37. He brought thee forth by bis Word, &c.

Deut. v. 5. I stood between his Word Jehovah and you.

Deut. ix. 3. Jehovah thy God, &c, his Word is a confuming Fire.

Deut. xxxi. 6. Jehovah thy God, his Werd goeth before thee.

Deut. xxi. 8. And Jehovah, he it is that goeth before thee; his Word will be with thee.

The Jerusalem Targum of Jonathan is another of our ancient Paraphrases; though not so old as that of Onkelos: [according to Dr. Prideaux: which explanes this Doctrine in the same manner.

These few quotations from the Targums, when compared with the original Hebrew, are sufficient to shew; that the febovah, who appeared to our Fathers, was the Word of Jehovah; according to the Opinion of these ancient Writers: that is, he was the same Person, who made the World, and who is called, by the Apostles; the

Logos, or Word of God. From hence, and from the Language of other Hebrews upon this Subject, Rittangelius, the Annotator upon the Book Jezirah, concludes; that the most learned and ancient of the Hebrew Divines from the days of Abraham, as the Writings of the modern Yews do testify, have used the Term Mimara, [the Word,] and their Posterity also, for some thousand years, in their Synagogues; as a common Term f.

It has been objected to this Opinion; that the same word Mimara is used by the Chaldee Paraphrasts to explane the Hebrew word Dabar, Speech or Discourse; but this Rittangelius absolutely denies.

e HEBREW Text.

Gen. i. 27. Jebovab created man in his own

Gen. iii. 9. And Jehovah God called unto

Gen. iii. 22. And Jehovah God faid, Behold the man is become as one of us.

Gen. xviii. 1. And Jehovah God appeared to him in the planes of Mamre.

Gen. xix. 24. Then Jehovah rained upon Sodom and Gomorrha, brimstone, &c.
Gen. xxi. 33. And Ahraham planted a grove in Beersheba, and called there on the

name of Jebovah, the everlasting God.

Gen. xxii. 14. And Abraham called the name of that place Jehovah-Jireh.

Gen. xxxv. 9. And God Jehovah appeared to Jacob again, when he came out of Padan Aram; and bleffed him.

JERUSALEM Paraphrase.

Gen. i. 27. And the Word of Jebovah created man.

Gen. iii. 9. And the Word of Jebovah called Adam.

Gen. iii. 22. And the Word of Jebovah faid, Behold, &c.

And the Word of Jehowah Gen. xviii. i. God was reveled, &c.

And the Word of Febovah Gen. xix. 24. God rained fire and brimftone, violently, &c.

Gen. XXI. 33. And Abraham confessed and prayed in the name of the Word of Jehovah, the everlasting God:

And Abraham deprecated Gen. x x11. 14.

in the name Verbi ejus Jehova. Gen. xxxv. 9. And the Word of Jehowah bleffed them; and the Word of Jehovah faid unto them, Encrease and multiply.

Patere hine quoque universis & singulis sacræ paginæ addictis absque dubio censeo; antiquissimos & doctissimos Hebræorum Theologos ab Abrahami tempore, ut recentiorum Hebræorum libri testantur, hunc terminum XIII (quod Verbum Latine interpretamur) & posteros etiam aliquot millibus annorum in Synagogis pro communi termino usur passe; quod tam ex paraphrasibus Chaldaicis Onkelos, Jonathan filii Uzielis, Jerosolymitana veteris Testamenti, quam ex aliorum Antiquorum Rabinorum scriptis & fragmentis manisestum est. Lib. Jezirah a Rittangelio. Amft. 1642. p. 97.

And

And Dr. Allix observes also of the word Rithgama, [Matter or Discourse, as in the Greek] that the Targums always

distinguish it from Mimara. P. 183.

But when Rittangelius afferts; that the word Mimara is never used, except de secundo in Deitate subsistendi modo; by which he means the Logos-I prefume, he ought to have faid; they never used it, but when they imagined that the Logios was the Person mean'd in the Text; in which they might be sometimes mistaken: e.g. as when they use the word, Isaiab xlii. 1. where it is said of Messiah, by God the Father; "my Elect, in whom my Word Imagining, as it feems, that the Elect here spoken-of delighteth;" was fent by the Angel of Jehovah, as other Prophets were; and not knowing, that it was the very Angel himself.—And so in other places Men may differ and mistake which is spoken-of; the Sender, or the Sent; as they are both called by the same name, Febovah, in the Original. But, when the Jehovah actually appears, and perfonally speaks; there can be no mistake. Had they understood the Prophecy of Malachi iii. 1. that the Meffiah was the Mimara Jehova, or the Angel of the Covenant; 'tis probable they would not have translated this passage of Isaiah, as they have done: but of the invisible Jehovah delighting in his Word.

Mr. Souverain, the supposed Author of Platonism Unveil d, speaking of these Paraphrasts, says; "These Paraphrasts, by the Word, "designed only the Angel, who bare the name of God; and who spake in his stead: this Term being peculiarly appropriated to "Messengers and Interpreters. We likewise see the Author of the Book of Wisdom did thus call the destroying Angel, [xviii. 15.] sent to kill the first-born of Egypt; because he was intrusted with the Command of God therein, and the Execution of it." Mr. Souverain judges here very justly; that the Word of God is a Person; the Angel, in whom God put his Name: but he does not seem aware, that there is but One such Angel that we read of. And had He considered this Angel to be the same Person, who afterwards took Flesh; and these appearances to be, as Bishop Bull calls them, præludia & siguræ suturæ Incarnationis; he would have had a plane scheme before him, free from the difficulties of the other

Socinians.

On the other hand, a Writer in the Unitarian Tracts, fays; " I do not perceive, that any of Bishop Bull's Citations out of these Paraphrases speak of the Word as a Person; but only as the Energy or Power of God." In answer to this, I should think it sufficient merely to refer to two of the Bishop's Citationsh: the first from Gen. xx. 3. Et venit Verbum a facie Dei ad Abimelech; and the other Ps. cx. 1. Dixit Dominus Verbo suo, sede a dextris meis. However, Dr. Allix observes; the personal Characters of Action, of Commanding, of Answering, of giving Laws, of issuing-out Decrees, of being Prayed-to, of receiving Worship, and the like; are so expressly given in the Chaldee Paraphrases to that Word we now treat-of; as render it absurd to take it for any thing else but a Person .

From these and many other Texts, quoted by Dr. Allix to the fame purpose, he concludes: " In short, the ancient Church con-" fidered the Word as being the Soverain Lord and King of the " Jewish People; [239.] and a different Person from the Father:" [150, 120.] And Bishop Pearson says; "I conceive the Chaldee Paraphrases to represent the sense of the fews of that Age; as being their publick Interpretation of the Scripture: wherefore, what we find frequent in it, we cannot but think the Vulgar and General Opinion of that Nation." And he informs us; that, "what the " Chaldee Paraphrasts call Mimara, Verbum; the Hellenists named " Logos: as appears by Philo the Jew; who wrote before St. " Tohn."

<sup>8</sup> Vol. III. Tr. vii. p. 61.

h Bulli Op. p. 14.
i Allix, p. 191. The Paraphrasts make it the Word of the Lord, that appeared to the Allix, p. 183. Ancients, under the name of the Angel of the Lord. P. 183.

It was the Word of the Lord, that faved Noah, and made a Covenant with him, and thut the door of the Ark.

The Word appeared to Abraham, by the name of the God of Heaven; and slew the first-born of Egypt. Jerus. Targ. on Ex. xi. 3.

It was the Word, which talked with Moses in the Tabernacle; and whose appearance was

promised to pass before him, in Ex. xxxiii. 19.

The Jerusalem Targum on Deut. xxvi. 17. fays; You have made the Word of the Lord King over you this day, that he may be your Glory: and, [verse 18.]-the Word of the Lord is become

King over you in his own Name, as over his beloved and peculiar People. 224.

Lastly, to mention no more; the Targum of Jonathan on Ps. ch. 1. is thus paraphrased: And the Lord faid to his Word, fit thou on my right-hand; which could not be faid possibly of any but a Person, nor could it be faid of the Father. See Bulli Op. p. 14.

And St. Ferom, on Ezek. i. 24. notes; that the Greek interpreters sometimes render God's name El Shaddai, God Almighty, by Logos; and so it was understood by Onkelos; [Adix, p. 207.] who confidered them as the same Person. And Bishop Pearson says; we are not to look upon Philo as a Platonift; but merely as a Tew, who refers his whole Doctrine of this Logos, to the first Chapter of Genesis. And the rest of the Jews before him, used the fame notion; who had no fuch Knowledge out of Plato's Schole, And that Celsus, writing in the Person of a Jew, acknowledges the Word is the Son of God; είγε ο λόγος έςιν υμίν υίος τε Θεκ, κ ήμεῖς έπαινεμεν. Orig. ad Celf. 1. ii. And though Origen objects, that in this Celsus makes the Few speak improperly; because those which he converted did never acknowledge that Son of God was the Word: yet Celsus's Jew did speak the language of Philo. But between the time of Celsus and that of Origen, (I guess about fixty years) the Jews had learned to deny that Notion of the Logos; that they might with more colour reject St. John k."

Now the belief of Philo was this; First, the Father of the Universe 1; then, a second God m, who is his Word; whom he calls the true Word of God, his first-begotten Son". He attributes the Creation of the World to this Logos; whom he terms the Instrument of God, by whom the World was made : and fays; the Word is the Shadow of God, whom he employed in making the World P. Where we must observe; that Philo makes the Logos instrumental in the Creation of the World, yet he taketh it not for a bare expression of the Will of God; but for a God, though in the fecond degree; and expressly for the Word of God q. He tells us, that the Angel who came to facob was the Word, the Minister of God'; calling him the Deputy's of the great King; and fays, his Authority was not supreme; but subordinate, and inferior to God;

Pearfon ; p. 118.

<sup>1</sup> Παθέρα των όλων.

<sup>·</sup> Δεύτερον Θεον, ος ές το έκείνα Λόγος. Quæft. & Sol.

n Όρθον Θεβ δί' ε ο κόσμος κατεσκεύας αι de Flam. Glad.

P Σκιά δε Θεθ à Λόγος αυτό ές ιν, ω καθάπερ δεγάνω προσχρησάμενος έκοσμοπόιει, Alleg. 1. ii.

<sup>&#</sup>x27;Υπηρέτης το Θεο Λόγος de Nom. Met. p. 1058. Jackson; 396.

<sup>•</sup> Υπαρχον τέ μεγάλε βασιλέως de Som. & de Ag. 1. ii. ' Ούκ αυτουράτορος μίν, υπάρχε δι καί θαυματής ήγεμονίας de Profug. p. 466.

but superior to Man ": and calls him the Image of God", as St. Paul does; and his Effigies and Character, as St. Paul also does y: this the French translate, l'Empreinte de sa Personne; which answers to another expression of Philo's, when he calls the Father oppayls the original Seal, of which the eternal Word is the Impression: that he fits at the Helm, and governs all things a: that God, as a King and Shepherd, rules according to Law and Right; and places over us his first-begotten Son: who, as the Pro-Rex of the great King, takes care of the facred Flock. De Agricul. p. 152, Whithy on Heb. i. 3. He also calls him the First-begotten of the Father, before all Creatures b; [agreably to St. Paul, who calls him the First-born of the whole Creation; and to St. John, who calls him the Beginning of the Creation of God : ] and the Firstbegotten Son, Vicegerent of the great King, the Angel or Ambassador that hath the care of the Universe; an Archangel f: and he acounts the Voice to Adam, to Abraham, to Jacob, to Moses from the Bush, to be the effect of the Logos of God s: and with respect to his rule. over ats, he stiles him μεθόριος καὶ ὁ ἀρχιερεύς ήμων τῶν ἀτελῶν Θεός. a Mediator, and a High-Priest, and a God, over us imperfect Creatures.

The Book of the Wisdom of Solomon, supposed by some to have been written by Philo; [Bishop Bull says, long before Philo; p. 13.] speaks of the Word in the same manner; as the Person who delivered the Israelites from Egypt, and brought the Plagues upon the Egyptians; [xviii. 14, 15, 16.] Grotius also thinks this book is more ancient, and written under Simon the high Priest, who flourished under Ptolemy Lagus; but that the Greek was made by some Christian. But in answer to that bold conjecture, Dr. Allix observes; that the Book was among the fews in Chaldaic,

<sup>&</sup>quot; Μεθόριός τις Θεώ φύσις, το μεν ελάτων, άνθρώπε δε πρείτων de Som. 11, 34.

<sup>\*</sup> De Monar. & de Som. interdum апенбиона, ut lib. Pejorem infidiari melioti; & харакrip. ii. de Agri. ad Grot. de Ver. lib. v.

Cel. i. 17. Ἐικών τῶ Θεῦ ἀοράτε· Heb. xv. 1, 3. Χαρακτήρ. 2 Σφραγίς ης ο χαρακτήρ ίτιν ο άίδιος Λόγος. See Pyle on Heb. i.

De Cherub. p. to.

h Πρεσθύταλος των γένεσιν είληφότων See Prov. viii. 22. in the LXX.

<sup>·</sup> Col. i. 15. Πρωτότοκος πάσης κίσεως. · Rev. iii. 14. ή άρχη της κίσεως το Θεό.

Lib de Herode don. & Lib. de Confusione.

In Alleg. & Lib. de Cherub. Grot. de Ver. I. v.

B De Vita Moss; p. 394, 395.

till the thirteenth Century; as appears by Rambam's Preface to the Pentateuch: and they never objected such an Interpolation; but thought it worthy of Solomon, and probably His. Allix, 69. But this seems to be-carrying it as much too high.

R. Menahem h allegeth from the ancient Rabbins, and brings the very words of the Authors which lived before him; that the Angel who appeared in the Bush, was Michael; and was the Angel, the Redeemer,

Ainfroorth ad Loca.

Archbishop Tenison says; "it was the joint opinion of Justin Marter, Eusebius, Theodoret, and the most learned Archbishop of Armagh; [Usher in Annal. Vet. Test. p. 21. Ed. Par.] that it was the Logos, who shewed himself to Joshua in the form of a Man; and casted himself the Captain of the Lord's Host. But that a Fragment of an ancient and venerable Scholion will have it to be Michael; and not the very Son of God." Tenison on Idol. p. 366. But to this it may be answered; If the Author of this Scholion believed Michael to be the Logos, he was of the same opinion with the Fathers and Rabbins.—Itanay be worth while to spend a

few Words upon this Inquiry.

Mr. Ainfworth, on Exod. xiv. 19. fays; this Angel, who went before the Camp of Ifrael, is Christ; called Jehovah, Ex. xiii. 21. And the Hebrew Doctors have acknowledged this Angel to be Michael; the great Prince, who was made a Wall of Fire between the Ifraelites and the Egyptians. Pirke Eleczer; ch. xlii. David Kimchi on Hosea xii. 4. says; this Angel was Michael; and on Gen. xlviii. 16. the Angel which redeemed me from all Evil: And, on Gen. xxxii. 24. Mr. Ainf worth tays directly, Michael is Christ , the Arch-angel; and quotes, for proof of it, Dan. x. 21 .- Jude ix .- Rev. xii. 7. . The Words of the Angel to Daniel, are these; there is none that holdeth with me in these things, but Michael your Prince: and he is described, [xii, 1.] as the great Prince that standers for the Children of the Jewish People. St. Jude represents Michael to be the Arch-angel who contended about the Body of Moses: [verse 9.] and Michael is represented in the Apocalypse, as the Angel who with his Angels fought against the old Serpent, called the Devil and Satan; whom the Brethren overcame, by the Bloud of the Lamb; [xii. 11.] and thereby brought-on the Kingdom of God, and the power of his Christ: [verse 10.] all which seems to savour the opinion of our Rabbins. But Mr. Joseph Mede objects; that the description of the Angel, given by Daniel; agrees with the description of Christ, given in the Revelation; [i. 13.] and from thence he argues; If Christ be Michael, why does he say, [Dan. x.] that Michael, one of the chief Princes, came to help him: and, [verse 21.] none holdeth with me, but Michael your Prince? Compare Dan. xii. 6. 7. with Rev. x. to verse 7.

But the Texts here referred-to by Mr. Mede, do not amount to a proof, that the Angel who spake to Daniel, [x. 5.] was Michael: It seems more probable to have been Gabriel; he being the Person, that had all along explaned to him the Revelation; [Dan. ix. 21—viii. 6.—x. 10.] upon which account he is called, by the Persians, the Angel of Revelation. Sale's Koran, ch. ii. page 13. Note.—In confirmation that it was not Michael who spake to Daniel, I would observe farther; that there were Two anointed ones, that stood before the Face of the Lord of the whole Earth: [Zech. iv.] the one of which seems to be Michael; which standeth for the Children of Israel, and is declared to be one of the chief Princes; [Dan. x. 13.] and the other Gabriel, who declares himself also to be one that standeth in the Presence of God: [Luke i. 19.] and Philo says, it was a Type of this; that, at the building of the Taberpacle, God directed only two Cherubim to be placed over the Mercy-seat, in the Holy of Holies: [Vita Moss; I. iii. p. 669.—Essay on Spirit; p. 75.] And Origen, as we are told by Ferom, interpreted the two Scraplim, [Is. vi.] to be the Son and the Holy Ghoss. Jackson; p. 329. And Manassed Ben Israel supposed the Lord upon Earth, who rained Fire, to be the Angel Gabriel; [Gen. xix. 24.]

Redeemer, who said to facob, I am the God of Bethel: this is he, of whom it is said, the Angel of the Presence saved them. And on Exod. xxiii. 20, 21. where it is said, I will send my Angel; R. Menahem teacheth, from the ancient Rabbins; that this Angel, whom God sent before the Israelites; declaring, my Name is in him; is the Angel the Redeemer. And on Exod. xiv. 19. he says; the Angel, who went before the Israelites, was [Shechinah] the Presence of God; and called an Angel and Prince of the World, because the Government of the World is in his hands k. And on Ex. xxxiii. 14. where it is said, My Presence shall go with Thee; he explanes this to be the Angel the Redeemer, as it is written in Isaiah lxiii. 9. the Angel of his Presence saved them: and in Mal. iii. 1. the Angel of the Covenant, whom ye delight in. And R. Samuel, in Mecor Chaim, calls him both Angel and Jehovah.

The Note of R. Moses Ben Nachman on Gen. xlviii. 16. is to the same purpose; and very remarkable. The Redeeming Angel is he, that answered Jacob in the time of his Affliction; and who said to him, I am the God of Bethel; and he, of whom it is said, my Name is in him. The like he has on Ex. iii. where the appear-

but the Angel Gabriel is not called Jehovab; and the Lord, who rained Fire, was the same Jehovab that ascended.

Now as there are Two Anointed ones, it is no wonder if they are both represented as appearing in great Glory; and therefore in many respects alike. But it must be observed; that the description of the Angel in the Revelation is only in Vision, and appropriates the Glory to Christ: for it is plane the Angel speaks in his Name, when he says; I am He that liveth and was dead, and have the Keys of Death and Hell: and so he speaks, [Rev. xi 13.] and I will give power to my save Witnesses. And Christ declared to John, the Revelation which God had given to him; not in Person, but by his Angel in Vision: [Rev. i 1] and this Angel might be Gabriel. And, if this were the case, that the Angel described in Daniel was Gabriel; Mr. Mede's Objection is of no force against the Opinion of our Rabbins, and many of the Christians; that Christ is the Arch-angel Michael. But I only mention this question by the way; it does not affect my Argument either way. Tis certain, the Jews generally held; that He, who is stilled the Captain of the Lord's Host, [Josh v. 14.] was the Angel Michael. And his office, says Origen, is to present the Prayers and Supplications of Men; and in the Book of the Passor we read, says he; that Christians, as soon as they believe, are under the Government of Michael: the good Messenger, according to Hermas, being Michael; who hath the Government over his People: whence, by Nicephorus, he is called the President or Overser of the Christian Faith. Whilly on Col. ii. 18. And it was as ancient a Notion as Cerinthus; that He, who gave the Law, was one of the Angels who made the World. Epiphan. Hav. 28. sect. i. p. 110. And this is thought to have first given rise to the worship of Angels among the Christians, Both Theodoret and Jerom, in their Comments on Dan. xi. 21. say; that Michael was the Recognition, that the Comments of the People of the Jews: and the Author of the

Recognitions, that the Government of the Josus themselves, and the disposal of their affairs were by God committed to an Arch-angel. Whithy on Heb. ii. 5.

k Pirke Eleez. 42. Ainsworth on Ex. xiv. 19.

Grot. Not. ad lib. v. de Verit,

ance in the Bush is mentioned: This is he, of whom it is said; God called Moses out of the Bush. He is called an Angel, because he governs the World; for it is written in one place, "and Jehovah [that is, the Lord God brought us out of Egypt; and in another place, he sent his Angel, and brought us out of Egypt; and again, the Angel of his Presence saved them: viz. that Angel, who is the Face of God; of whom it is said, my Face shall go before thee: Lastly, that Angel, of whom the Prophet Malachi mentions; and the Lord whom ye seek shall suddenly come to his Temple; even the Angel of the Covenant, whom ye desire. At length he adds; the Face of God is God himself, as all Interpreters do acknowledge. But no one can rightly understand this, without being instructed in the Mysteries of the Law."

The absurdity of supposing the Angel of Jehovah to be the Jehovah himself, whose Angel he is; I have shewn in my Second Letter: but that the Angel of Jehovah is (himself) Jehovah, is easily explaned from the Mysteries of the Law; especially from Ex. xxiii. 21. where we are informed, that the Angel of Jehovah was to bear the Name of Jehovah; which is the proper Name of God: and shews us a sufficient Reason, why the same Person may be also called by any other Name of God; as El Bethel, or El Shaddai, or Peniel. It is manifest that the self-existent Jehovah, who put his Name on the Jehovah Angel; cannot be the same Jehovah, on whom his Name was put: and it is the confounding these Ideas, that creates all the seeming Difficulty. If they be both the same, why do they ever distinguish them? and if they be not the same, why do they confound them; wherever they can avoid it?

Among the Notions of the more Modern Jews, we must also observe; that the Cabbalists believed El Shaddai to be the same Person as the Angel Metatron, whom they supposed to be the Instructer of Moses, and the Messiah; i. e. as Dr. Allix expresses it, he was, according to the Christian Phrase, the Logos before his Incarnation; or, according to the Jewish Phrase, the Soul of the Messias; which they look-upon as something between God and the Angels, whom nothing separates from God. Allix; 456 m.

Bishop

m Calmet, on the word Metatron, says; Les Hebreux donnent ce Nom au premier des Anges; à celui qui les conduisoit dans le Desert, et dont il est dit dans Moyse, " Je vais envoyer mou Ange, qui marchera devant vous," &c.—Il faisoit à l'egard des Israelites, ce que l'Officier nomme Metator

Bishop Pearson, in proving by several Arguments, that Christ is called Jehovah, fays; "The Jews themselves acknowledge, that Hebovah shall be known clearly in the days of the Messias; and not only fo, but that it is the Name which doth properly belong to him." For the proof of which he quotes the Book Sepher Ikkarim; ii. 8. The Scripture calleth the name of the Messias, Jehovah our Righteousness: and Midrash Tillim, on Pf. xxi. God calleth the Messias by his own Name; and bis Name is Jehovah: as it is Ex. xv. 3. The Lord is a Man of War; Jehovah is his Name. And it is written of the Messias; [fer. xxiii. 6.] And this is the Name which they shall call him; Jehovah our Righteousness. Thus Echa Rabbati; [Lam. i. 6.] What is the Name of the Messias? R. Abba said, Jehovah is his Name; as it is faid, [Jer. xxiii. 6.] And this is the Name which they shall call him; Jehovah our Righteousness. The same he reports of Rabbi Levi. And the Bishop concludes; " the Rabbins then did acknowledge, that the Name Jehovah did belong to the Meffias "." And accordingly Grotius fays; the Messas is called the Word of God, by the Chaldee Paraphraft; as by David, Esaias, and others, he is called by that august Name of God, Jehovah; and also Lord: viz. Elohim, and Adonai; for so he explanes himself in his Annotations: and adds this Observation; that the Talmud in Taanith faith, when the time shall come, spoken-of Isaiah xxv. 8, 9. febovah shall be shewn, as it were with the finger: that is; Men shall be able to point [or direct] others to him; saying, Lo! there is Jehovah. See Grot. de Verit. Lib. V. c. xxi. and Bishop Patrick's Preface to his Translation of it.

And this Language, and Interpretation, of the Scripture by the Chaldee Paraphrasts, Philo, the ancient and modern Rabbins, and the Book of the Wisdom of Solomon; is entirely agreable to the New Testament, and the Language of the Apostles; as explaned by the most ancient Fathers of the Christian Church. And Mr. Pyle, on Heb. i. 1. says; "Whoever will compare the first Chapter of the Epistle to the Hebrews, and the beginning of St. John's Gospel,

Metator faisoit chez les Romains. Il marquoit les Campemens, en traçoit la Forme, les Dimensions, l'Etendue.—On croit que c'est l'Archange St. Michael; qui etoit à la tête du Peuple, dans
le Desert: que c'est lui qui lutta contre Jacob, qui est appellé la Face de Dieu, dans
Exod. xxxiv. 14. & qui est le Mediateur entre Dieu & les Hommes: qu'il écrit les bonnes Actions,
& en tient un Registre.

<sup>·</sup> Pearfon on the Creed; p. 148.

Expressions of Philo Judæus, concerning the Personal Character of him whom they all stile the Word or Son of God; will, I think, clearly perceive; that the Evangelic Writers did conform themselves to the well-known Language and Notion of that Time, in this matter." See Pyle on Heb. c. i.

And, for a long time after this, the Fathers of the Christian

Church explaned these things in the very same manner.

Irenaus [who died a Martyr in 202,] fays; "He (God) commanded, and they (all things) were created—Now to whom did he give Commandment? even to his Word?, who is our Lord Jesus Christ?" He tells us, in numberless places; that the Person, who appeared visibly under the Old Testament, and is stiled God and Lord; was not the supreme God, and Maker of all things; but the Word, his Son: who ministred to the Will of the One God, the Father and Maker of all things.

Clemens Alexandrinus [who died in 220,] fays; "The Son is the fecond Cause, by whom all things are made according to the Will of the Father;" and represents the Father as the supreme Lord of all things, and Lord of him who is the second Cause. Strom.

Lib. V. p. 598.

Tertullian [who died in 220,] fays; the Son always appeared, and the Son always acted, by the Authority and Will of the Father; because the Son can do nothing of himself, but what he seeth the Father do. Adv. Prax. c. xv. and he from the beginning appeared to the Patriarchs and Prophets—but the Father was seen by no one—by whose Authority and Name, he, the Son, appeared and was God. Adv. Mar. lib. c. xxvii. [fackson; p. 145.] No other God could converse with Mankind on Earth; except the Word, who is about to be made Fless. Bulli Op. p. 11.

Origen [who died in 252,] fays; "The immediate Framer of the Universe is the Son of God; but the first and supreme God is his Father.—The unbegotten gave his Command to the first-born of every Creature; and all things were created." He observes, that the Term  $\delta \omega$  [by] denotes the second Cause; that all things were

1 Iren. lib. III. c. 8.

\* Ibid. p. 61.

P Pf. xxxiii. 9 .- II Epist. Pet. iii. 5 .- Heb. xi. 3. here it is Phuali.

r Contr. Celf. lib. VI. p. 308.

made, δια τε Λόγε but not, ύπο τε Λόγε, as the original or first Cause t; but by [ύπο] one who is more excellent and greater than the Word: and who can this be, fays he, but the Father "?

Hippolitus [who died in 230,] fays; "the Father gives Command; and the Word performs it. The Father made things according to his own Will, and begat the Word; Έργατην the Operator,

Workman, or Builder of the things which were made \*.

Theophilus, Bishop of Antioch, [who died about 182,] stiles the Word the ministerial Framer of all things, which were made by Gody: and his Words to Autolycus, are very remarkable, to "You will object," fays he; "that I teach, this purpose. that God cannot be comprehended in any particular place; how then can I fay, that God walked in Paradife? Hear the Anfwer I make to this Objection. The God and Father of all things is indeed immense, [αχώρη]os] and not found in any place: [ἐν τόπω] But his Word, by which he made all things; representing the Person of the Father, and Lord of all; [αναλαμβάνων τὸ πρόσωπον came into Paradife in the Person of God, and conversed with Adam; who is faid to have heard the Voice of God, which is likewise his Son. And presently after, he adds; "The Word therefore being God, and the Son of God; the Father of the Universe sends him, when it is his will so to do, unto any particular place; where when he comes he is both heard and feen, being fent by the Father; and he is found in that place.

This Interpretation is the Key to all the Accounts of Febovah's Appearance and Conversation with Mankind: which in many places, upon any other Principle, are unintelligible in a literal

Sense; and inconsistent with a Vision.

The Council of Antioch, about the year 213, declared; that Christ fulfilled the Father's Will, in appearing to the Patriarchs; being stiled sometimes an Angel, sometimes Lord, sometimes God. But it is impious, fay they, to imagine; that the God of the Universe is ever called an Angel z.

1 2

Comment on John; p. 55, 56.

St. Paul [I Cor. viii.] makes a fimilar distinction of it is, to signify the first Cause; and તે' avis, to fignify the efficient Cause.

<sup>\*</sup> Contr. Noet. p. 15.

y Ad Autol. p. 81, & 129, 130. Jackson; p. 142.

Epist. Synod. ad Paul. Samos.

Novatian [who lived about the time of this Council,] fays; "God the Father, being immense, can neither descend, nor ascend; because he is conteined in no place, but himself conteins and fills all things." And that, to suppose him to descend, is to circumscribe him in a particular place, and to deny his immensity. &c. De Trin. c. xxv. Therefore he argues; that it was the Word, the

Son, that descended. Jackson; 149.

Eusebius [who died in 338,] says; "the Word, or Son, being a distinct Person, was the Minister of the Father; and so made all things at the Command of a Superior —and the Father, being Supreme, made the Universe by his Son ." And again; "It is impossible that the supreme God, who is invisible and unbegotten, and the absolute King of the Universe; should be seen by mortal Eyes: who then can that Person, that appeared, be; but God the Word, who is stilled Lord after the Father?" Dem. Evan. 1. I. p. 11. And even where he stilles the Son, Crëator of the World; he still, at the same time, says; the "Father is supreme over all, and the God even of this Crëator himself." Lib. IV. c. v.

Hilary [who died 367,] fays; "The Angel of God spake to Agar: and he was both God, and Angel of God; and called an Angel, as being the Angel of the great Counsil; "i. e. Christ; [μεγάλης βελης "Αγίελος, Ι. vi. 6.] who is called an Angel of

God; Gal. iv. 4." Tenison of Idol. 326.

Ambrose [born in 340,] says; "He is called both Angel and God; that he might not be thought to be He, of whom are all things; but He, by whom are all things. Ambr. tom. X. p. 222.

Tenison of Idol. 330.

Cyril [who died in 386,] fays; "When the Father willed that all things should be formed, the Son formed them by the appointment of the Father; that so the original absolute supreme Authority (that is the signification of αὐθεντική ἐξεσία) might be reserved to the Father; and at the same time the Son might have power over the things that He made." Cyril Hieros. Catech. ii. Observations on Dr. Waterland's second Defence; p. 7.

But I shall make the largest Quotations from Justin Martyr; as being more particularly addressed to our Nation, in his Dialogue

Demonf. Evan. l. V. c. v. p. 229.
De Ecclef. Theol, l. I. c. xx.

with Trypho. " No Man, fays he, who hath the left fenfe, will dare to fay; that the Maker and Father of the Universe left the fupercelestial Mansions, and appeared here in a little part of the Earth ... Wherefore he argues with Trypho; "that the God who spake to Moses, was not the Maker of the Universe; but was the same Person who had appeared to Abraham, &c. ministring to the Will of the Maker of the Universe; and who ministred also in like manner to his Will, at the Judgment of the Sodomites." He tells him; that "God appeared to them with two Angels fent along with him by another, who always abides in the supercelestial Mansions, and never appeared to any; whom, fays he, we understand to be the Maker and Father of the Universe d." Hence he endeavours to convince Trypho; that, "besides the Maker of the Universe, there is another, who IS (and in Scripture is called) Lord God: who is also called an Angel; because he carries Messages unto Men, according to the Will of the Maker of the Universe: besides whom there is no other God. The Scripture, says he, speaks of Two Persons in number; the One upon Earth, who descended to see the Cry of the Sodomites; the Other in Heaven, who is the Lord of that Lord who was upon Earth; as being his Father, and God, and the Cause of his Existence; even though he himself be potent, and Lord, and God: airios τε αυτώ τε είναι καί δυνάτω, καὶ Κυρίω, καὶ Θεω. the Cause that he exists and is powerful, and Lord and God. London edit. 413.—And so; when it is said, Adam is made as one of Us; it denotes Number. And he declares; that this was fesus, who appeared and conversed with Mofes and Abraham, and the other Patriarchs; ministring to the Will of the Father '." And he reproves the Jews; for imagining it was the Father of the Universe, who always spake to Moses; "when indeed it was the Son of God, who is called an Angel or Messenger g."

Again; "when God fays, God went up from Abraham; or the Lord spake unto Moses; and the Lord went down to see the Tower; &c. do not imagine, that the unbegotten God himself ascended, or descended: For the unspeakable Father and Lord of

<sup>&</sup>lt;sup>c</sup> Dial. cum Tryph. p. 73. ed. Gr. 264, Lond. ed. d Ibid. p. 68.

<sup>1</sup> Ibid. p. 121. Lond. edit. p. 413.

f Ibid. p. 109. E Apol. ii. p. 161.

all things, neither goes nor walks any where—but abides in his place, wherever it is—never moving nor being comprehended in any place; no, not even by the whole World. How then should He speak to, or be heard by any One, or appear in a little Corner of the Earth; when the People of Mount Sinai were not able to behold the Glory even of him who was fent by Him?— Wherefore; neither Abraham, nor Isaac, nor facob, nor any other Man, ever faw Him; who is the Father and ineffable Lord of all things absolutely, even of Christ himself: but they saw him, who by the Will of the Father is God, as being his Son; and an Angel, as ministring to his Will h." And he gives this Reason, why the Word is called an Angel; to wit, that he may be known to be the Minister or Substitute of the Father of all Things '."

In short, it was the unanimous Opinion of the Ancients; that it was abfurd and impious to suppose, that the God of the Universe ever appeared; or was called an Angel: and from hence Eusebius of Cæsarea concludes; that it was the Word of Godk. And he calls him "the fecond Caufe, after the Father of all things; having received from the Father Power and Dominion,

and administring to his Commands.

The Council of Sirmium [in 349,] declared against Photinus; who mainteined, that Christ never appeared, till he was born of the Virgin; "Wholoever faith, that the unbegotten Father only was feen to Abraham, and not the Son; let him be accurred !." And a Curfe was likewife denounced by the same Council, against "all; who confess not, that the Son ministred to the Father in the Creation of all things:" and who maintein, that "when God faid, Let Us make Man; the Father faid it not to the Son, but to Himself " and likewise against those who should maintein, that it was the unbegotten Father, and not the Son, who strove with facob "."

The same Eusebius just mentioned, who was Bishop in Palestine; undoubtedly knew the Opinion of the fews, where he lived; and

h Dial. cum Tryph. p. 101.

i Ibid. p. 72. Lond. edit. p. 410, 259.
k Dem. Evang. l. V. c. 9. Ecclef. Hift. p. 3. Socr. 1. II. xxx. p. 123 & Hil. Piel de Syn. p. 373. Athn. de Syn. p. 693. Tenison of Idol. p. 324.

m Tenison; p. 319. 1 Symb. Sirm. apud Hil. de Syn. p. 373. & Socr. Eccles. Hist. 1. II. c. xxx. p. 123. Tenifon of Idol. p. 327. gives

gives us an Account of them so late as his own times, in these Words. "The Jews, says he, after the Essence of the allpowerful God, who had neither Beginning nor Origin; place that Head, or Chief, which was begotten of the Father, and therefore was his First-born: which, as he is the Cöadjutor of his Counsil, is therefore called the Image of his Father. Which Chief, as he sar excells all created Beings, is for that Reason called the Image of God; the Wisdom of God; the Logos, or Word of God; the Prince of the Lord's Host; and the Angel of his Counsil, or Covenant?"

The whole of this Opinion is taken from the Old Testament; and we see by it, that the belief of the Jews and Christians, upon this Subject, was very much alike; for the three first Centuries of the Christian Æra: and indeed it could not well be otherwise; while they both derived their Faith from the same Scripture. But when Grandeur, and Riches, and Power, were brought into the Christian Church; and ambitious Men made their Court to Emperors, by espousing different Sects and Parties; when the Practical Spirit of Christianity was changed for Metaphysical Theories; and Orthodoxy of Opinion was fixed by Majority of Voices; and Christian Charity was blinded by an ignorant and furious Zele: the Studying of the Scriptures became not only useless, but dangerous. Truth gave way to Authority; and the very knowledge of Christ's Person was lost in Mystery. Sometimes he was, and fometimes he was not, the Angel of the Covenant: and when he was, then the Angel of God was fupposed to be equal to God himself; the Son equal to the Father: the Messiah, who was sent by God to do his Will, equal to the God, who fent him; and rewarded him for his Obedience: the infinite Substance to be circumscribed by a human Body; the impossible Substance to be crucified; and the supreme God, under the name of the Son, to suffer; in order to satisfy Himself, under the name of the Father. And the ancient Faith of the Church was almost entirely lost.

If it be asked, in what Condition our own Religion then was; and whether it was not capable of giving that Light to the

Præpar. Evang. 1. VIII. c. 15.
Bishop Clayton on Spirit; p. 41.

Christians, and leading them out of this Labyrinth, in which they were involved: it must be answered; It was not:-For when our Fathers found the Arguments, which the Christians used from their Scriptures, to prove that the Messiah was come; pressed hard upon their Opinions, which they could not fairly defend; and the Interpretations and Comments of their ancient Rabbins favored the Christian Faith; they acted with the same Heat, and inconsiderate Zele against the Christians, as the different Sects of the Christians did against one another; and by giving new, forced and unnatural Interpretations to the Texts of Scripture which appeared to make against them, have so confounded themselves; that at present they fearcely know what they believe: and finding all attempts in vain, to answer the Christians; they feem at last to have acquiesced in looking-upon their Prophecies of the Messiah, as a Mystery not to be enquired into: and to rest in a System of Quietism, which has shut-out all farther Improvement, and even Curiofity, in Religious Studies 9.

But notwithstanding the palpable Darkness, which overspread the face of Literature for many Ages; and gave an opportunity of introducing Transubstantiation, the Worship of the Dead, and a new Explication of the Trinity, contrary to the Scriptures and the ancient Fathers; whereby this Doctrine, that Christ was the Angel of the Covenant, was a long time lost; and the Christian Church was divided upon the Question, who and what he was; whether a Man, or an Angel, or the supreme God, or only a mode of Existence under which the supreme God appeared, &c; yet at the revival of Learning, upon the Reformation made by the Protestants, such strong Proofs were found in the Scriptures, from the Texts I have produced and many others, for the Truth of this Doctrine; and fuch great and abundant Authority from the Writings of the Ancients, both Jews and Christians; that the most famous and valuable of the Christian Commentators have been obliged by mere force of Truth and Evidence, to acknowledge it

<sup>•</sup> Profecto qui dies illis candidam Libertatis lucem abstulit, Imperiumque de corum excussit manibus; ille idem ingenuos quoque Spiritus corum perdomuit, nihil ut amplius habeam vividi vigoris. Ut Eumæus Ülyssi illud divine ait;

<sup>&</sup>quot;Ημισυ της αρέτης αποαίνυθαι εθρυόπα Ζεθς "Ανερος, εθτ' αν μίν καθα δέλιον ήμαρ έλησι.

to be the fense of the Scripture, in many Texts which were incapable of Explanation upon any other Principle.

I shall quote a few Authors, to prove this; as they now lie

before me.

Dr. Allix's Book of the Judgement of the Jewish Church, is wholely written to prove this Doctrine to be the Doctrine of that Church. And Bishop Bull has fully proved it to be the Doctrine

of the ancient Christian Fathers.

Poole, in his Annotations on Gen. xlviii. 16. where the Redeeming Angel is spoken-of, says; "Surely [this was] not a created Angel; but Jesus Christ, who is called an Angel; Ex. xxiii. 20. and the Angel of the Covenant; Mal. iii. 1." And Pyle, in his Paraphrase on the Pentateuch, tells us; that the Redeeming Angel means Jesus Christ, the Angel of the Covenant. And the Dutch Annotations, printed by authority of the Synod of Dort in 1618, and published by authority in 1637, say; "this cannot be a created Angel, but must be the Son of God." And, on If. 1xiii. 9. the Angel of the Presence saved them; the Dutch Annotators say, "the Angel of his Face:" that is, the Angel that is before his Face, that taketh care of their Salvation; to wit, Christ. So alto on Ex. xxiii. 20. And Poole tells us, that "the Angel of the Prefence is the same that conducted the Israelites through the Wilderness; called an Angel, Ex. xxxii. 2. and his Presence, ver. 14. and Jehovah, Ex. xiii. 21. fo that it must be the same as the Lord Jesus Christ; as Stephen doth interpret it, Acts vii. 35." Calvin fays; potest de Christo exponi: and Calovius says; Messiam bic intelligi multa docent: and gives feveral Reasons, why it must be so underflood; which are very conclusive r.

And, on Ex. iii. 2. where mention is made of the Angel that appeared in the Bush; the Synopsis says, this was Christ; nempe Angelus magni Consilii; so say Vatablus, Castalio, Clarius, Junius, Piscator, from the Rabbins. So also Theodoret, Ambrose, Chrysostom,

Justin, Tertullian, Hilary.

And again; Calvin on Zech. ii. 10. fays, Hinc constat, (that is, because this Jehovah was to appear conspicue & corporaliter;) Sermonem hunc non posse torqueri ad Prophetam; nec posse Deo Patri com-

Jehovah; que nomine hoc loce vocatur: & ut Deus Redemptor."

Now from hence I argue; that if Christ be that Jehovah, who is visible; he can be no other Person, than the Angel of the Covenant: and if he be once so, he must be so always. For though he supported the Person and Character of the supreme Jehovah, but was not the supreme Jehovah himself; yet we are never told, that he supported the Character of the Angel of the Covenant: and therefore if he ever speaks in his Name, he must be the very identical Person; and ought to be understood as such, through the whole Revelation: and the Christians have no Authority from Scripture to suppose; that He takes up and lays down this Character, just as they please: arbitrio popularis auræ.

See also the learned Mr. Ainsworth, on the above Texts; who tells us, "that this Angel was Christ; on Ex. iii. z. and on

Gen. xlviii. 16. Christ, the Angel of the Covenant."

Archbishop Tenison says; "the Son was that Angel of God, who strove with and blessed the Patriarch Jacob: hence Jacob, in grateful memory of that blessing, called the place Peniel; having there seen the Face, that is, the Shechinah or Image of God; personated by the Logos, his Son:" And again; "by the Son the Father made the World; and what if I say, he governed it also; as by his Logos, or Word? For in God we do not distinctly apprehend his way of working; but conceive it under the more general notion of Will or Command. If I declare, the Son always acted in the Father's Name; I make but the same Profession, which Tertullian did many ages ago. &c.

Bishop Pearfon quotes Hosea i. 7. where God says, I will have mercy upon the house of Judah; and will save them by Jehovah their God: and observes, that the efficient Cause of Salvation is here called Jehovah, as well as the original Cause: and this, he says, can be no other than Jesus Christ. And, on Zech. x. 12. he makes the same Observation: what other Lord, [that is, Jehovah] can we conceive to dwell in the midst of us, and to be sent unto

us by the Lord [febovah] of Hosts; but Christ"?

<sup>\*</sup> Tenison on Idol. 327.

Pearson on the Creed; 148.

<sup>&</sup>quot; Ibid. 149.

Bishop Bull says; "the Fathers of the first ages generally teach, that the Son of God frequently appeared to holy Men, under the Old Testament. Nay, all those appearances, where-in the Name Jehovah and divine honours are given to the Person that appeared; (notwithstanding that perhaps he be also called an Angel) are understood by them, as belonging to the Son of God. He that knows not this, is a stranger in the Writings of the Fathers "." And again; "wherever it was not a mere Angel, but God himself that appeared; there, according to the unanimous Opinion of all primitive Antiquity, we constantly affirm; that it was not the Father, but the Son."

Sect. iv. c. iii. § 15. p. 78.

Bishop Burnet says; the Fathers, for the most part, had a Notion very frequent in their Writings, till St. Augustine's time, [about the year 400;] who did confute it, and obliged them by whom it was received, to reject it: which is; that the Father alone being of himself invisible, the apparitions of God, made in . the Old Testament, must be referred only to the Logos; as to him, whom the Father had not only employed as a Minister in the Creation, but by whom also he always reveled himself under the Old Testament—And the foundation of this Opinion, he says, is more folid, than Mr. Hill is aware of; almost all the Ancients prove the Divinity of Jesus Christ, because it was He, who appeared under the Old Testament; and that He, who then appeared, is named Jehovah, which the LXX render Kúpios. And he says; it is St. Paul's Doctrine, that the Logos is febovah; and that the Jehovah incarnate is no less Jehovah, than he was before the Incarnation. If it were otherwise; St. Paul had argued like a Sophister, when he proves, by a Passage out of foel, that Salvation belongs to Christians; because they invoke Fesus Christ, who is spoken-of by foel. Animadversions on Mr. Hill's Book; p. 18, &c.

Dr. Samuel Clarke, in his Scripture Doctrine, fays; "it is the unanimous Opinion of all Antiquity, that this Angel, who faid, I am the God of thy Fathers, was Christ, the Angel of the Covenant, (the Angel of God's Presence, and in whom the Name of God was;) speaking in the Name and Person of the invisible Father. N° 619, 579, 359, 916, 69, 491. See these References and Quotations.

The Author of the Reply to Dr. Waterland's Defense of his Queries, fays; "the Son was the God, not of or from whom, but by or through whom all things were: the Word; the visible Person. the Sheehinah or visible Representation of the invisible God; who from the beginning appeared in the Old Testament, under the Title of God, the Angel of the Lord; who in the fulness of time was made Flesh; and came unto his own, seither to Mankind in general; or to the People of the fervs, whom he had all-along conducted in a peculiar manner; and was rejected by them; and humbled himself unto death of the Cross, and rose again, and was highly exalted to the right-hand of God, and had then all power given him, both in Heaven and in Earth. p. 229, 230 .- 'Tis remarkable; that the Descriptions of the Word, in the Old Testament, always represent him as the Angel or Messenger of God's Will; and that he is never, in his own Person, said to have a Throne or Kingdom; but in the Prophecies of his coming in the Flesh. Thus Daniel vii. 13, 14. I faw in the Night-Visions, &c. and thus Isaiah likewise foretold; Unto us a Child is born, &c. [ix. 6.] and that the same Person, who had been in the Form of God; as being the Shechinah, or visible Representation of God's invisible Glory; and the Declarer and Executer of his Will, under the Old Testament; did receive that Dominion and Power of Judgement, with which he is now invested; and was made Heir and Judge of all, after his Refurrection from the dead; is clearly declared by St. Paul: [Phil. ii. 6, 7, 8.] who tells the Philippians, that being in the Form of God, he did not clame to be [honoured] as God, εκ άρπαγμον ήγήσαλο; but emptied himself of that glorious Form, and took upon him the Form of a Servant, &c. p. 230, 231.

Dr. Sykes, [on Heb. ii. 2.] fays; "it feems to be as univerfally received an Opinion, as any among the Christian Writers; that the Son of God was the Angel of the Covenant; was the Angel that

appeared to Abraham, and to Moses, and to others.

Lastly; Mr. Lowth, on Is. Ixiii. 8. says: The Angel, who conducted them by the Pillar of Cloud, and of Fire, was no other than the Logos, or second Person of the blessed Trinity, according to the sense of the ancient Jews; as Dr. Allix hath proved at large,

large, in his Judgement of the Jewish Church, against the Uni-

tariansy. ch. xiii. xiv. xv.

"This divine Person is sometimes indeed called an Angel; as Ex. xiv. 9. but at other times the incommunicable Name of Jehovah is given to him. So [Ex. xiii. 21.] it is faid expressly; that the Lord [Jehovah] went before the people in a pillar of Cloud by Day, and of Fire by Night. Compare Ex. xiv. 21.—In the same Book, God faith of him; that His Name is in him: i.e. His Godhead. [xxiii. 21.] Again; he is called God's Presence; [Ex. xxxiii. 18.] an Expression parallel to that of the Text. So, [Deut. iv. 37.] we read; God chose their Seed after them, and brought them out by his Presence; for so the Word Bepanau signifies. But our Translaters have made no sense at all of the place; " and brought thee out in his Sight." God, to shew his Anger for the Sin of the Golden Calf, threatens the People that he would not lead them himself; but only send his Angel with them: [Ex. xxxiii. 23.] At this the People were very much displeased; [ver. 4.] and Moses earnestly intercedes with God, that the divine Presence might still accompany them: [ver. 15.] that is, that God would continue to go before them, in the Pillar of Cloud and Fire. According to this Interpretation, St. Paul faith; that the Fervs tempted Christ in the Wilderness; [I Cor. x. 9.] meaning, the Logos; who, after his affuming human Nature, was Christ.—When the Tabernacle was fet-up, this Shechinah, or token of God's Presence, took-up his Residence over the Ark; [Numb. vii. 89.] and the Cloud covered the Top of the Tabernacle. [xi. 34, 38.] And then the Lord is faid to come-down in the Pillar of a Cloud; and folemn Adoration is paid to him, when this Symbol of the divine Presence appeared. Ex. xxxiii. 10. Numb. xvi. 19, 22.

All these Circumstances laid together, prove; that the Person, who led the People through the Wilderness, could be no created Being; though he is sometimes called an Angel, because he took

To the Authorities mentioned by Bishop Bull, Letter I. Note xiv. add, from Dr. Allix, Clem. Alex. Pæd. 1, 7. Origen in Isai. vi. Cyprian con. Jud. ii. 5. Constitut. Apos. v. 21. Cyril Hierof. Cat. xii. The Council of Sirmium, c. xiii. Greg. Bat. tr. de Fide Theod. Q. 5. in Exod. &c. Chrysostom frequently builds upon it; and teaches, that Christ therefore gave the Law; that he might have Authority, when it was convenient, to abrogate it. See Tenison on Idolatry; p. 332. And Chrysost. Hom. 66. in Gen. vii. where he afferts, that the Elshim, in Gen. xlviii. 15. was the Eternal Son of God. See the Authorities quoted from Bishop Bull; Letter I. Note xv.

upon him the Office and Ministry of Angels; as he afterwards took upon him the Form of a Servant. But in the Text he is stilled, in a distinguishing manner, the Angel of God's Presence; and, [in Malachi iii. 1.] the Angel of the Covenant; for so the Words should be translated."

"And, [on Is. vi. 1.] Mr. Lowth explanes the Lord, to be the divine Shechinah; or the Glory of the Lord, as St. John explanes it; [xii. 41.] who also affures us; that it was the Logos, or second Person of the blessed Trinity: this Vision having a particular Relation to the times of the Gospel. [ver. 9, 10.] It was the unanimous sense of the ancient Church; that all the divine Appearances, in the Old Testament, were made by the Son of God; by whom all the Affairs of the Church were ordered from the Beginning. See this proved, from the New Testament and the Fathers, by

Bishop Bull; Def. Fid. Nic. c. 1. fect. 1.

By all this you fee; that We, as well as the Mahometans, have been too hasty; in accusing the Christian Religion as Idolatrous, and charging the Christians in general with Idolatry; because they worship Christ: as if the worship paid to the Angel of God, or the Angel of the Covenant, was the worship of another God. I allow; that, if they supposed the Angel of the Covenant, to be the supreme God and Governer of the Universe, and equal to Jehovah, in whose Name he acts, and whose Minister he is; and worshiped him ultimately, as God of the Universe; this would be Idolatry, in the strict and proper sense of the Word: but this is only the opinion of the Pseudo-Athanasians; and loses ground daily among Men of Sense; being neither founded on Scripture nor Reason, nor one fingle Authority from the Fathers of the three first Centuries. Non duos Deos introduxit Christus; quia non duos æquales, non pares, aquatione in utroque oftensa, posuit. Id enim si fecisset, vierito duorum Deorum controversiam suscitasset; says Novatian, cap. xxxi. And it appears; that the worthip of Christ is of the same Nature, with that which was paid by the Patriarchs to the fame Person: i. e. the visible Angel who appeared to them. Abraham, when he built an Altar to febovab that appeared to him in the Planes of Moreh; [Gen. xii. 7.] and Jacob, when he was commanded to build an Altar to Jehovah, that appeared to him when he fled from Esau; [xxxv. i.] could have no Notion, that he was the *supreme God*; for they knew him to be the *Angel* and *Mini*ster of the supreme God, as I have already shewn: and therefore, it

them

these Altars were built for Worship, and not merely for Memorials; the Worship paid the Angel of the Covenant at these, as well as at other times, was the same with that of the Christians at present: that is; it was mediate, and subordinate, and ultimately directed

to the Glory of the Father.

And here, I must own; our Brethren seem rather to have cut the Knot, than to have untied it. For both Abraham and Jacob were commanded by God to build their Altars particularly to the Jehovah that appeared to them; and therefore it was to the Angel himself. And Jacob's was a direct Prayer to the Angel: [Gen. xlviii. 16.] and Joshua actually worshipped the Lord that appeared to him.

It does not therefore seem sufficient to deny the Fact; and say, as some of our Masters teach us z, that the Prayers were not directed to the Angel; but to the supreme God: but rather to account for the propriety of such a worship of the Angel, consistently with the worship of the One supreme God: which others of our Masters have attempted.

But as this Objection of Polytheism and Idolatry is a very ancient one; and is fully answered by the Primitive Christians; I shall here avail myself of their Desenses, by giving you a few Quotations

from their Writings; as follows.

fustin Martyr says, in his Dialogue with Trypho; he who, being endued with a pious disposition, loves God with all his Heart, and all his Strength; will worship no other God: yet he will worship also the Messenger of God, Christ, the Angel of his Presence; it being God's Will, or the Command of God, that he should do so. See Dial. cum Tryph. p. 97, edit. Steph.

Origen says; we demand of Celsus, concerning those whom they worship as Gods, a proof of the supreme God's having appointed

<sup>&</sup>quot;Ubicunque autem reperitur Invocatio ad Angelum, ibi intenditur Precatio ad Deum; qui misit Angelum suum Legatum, ad expediendum istud Negotium. Quod autem legitur, Josiane incurvasse se coram Angelo; possumus dicere, quod incurvaverit se coram Deo. Abrabanel, de Capite Fidei, p. 43, allows; that Joshua prostrated himself before the Angel, ad exequendum ejus mandatum; per modum inserioris: ut coram eo humiliaret se qui major erat illo. Non autem oportet dissicultatem in eo movere, quod Jacob adoraverit Angelum; cum ait, Angelus qui liberavit me; [Gen. xlviii. 16.] est enim Precatio ad Deum: quemadmodum cum dicit, Patres mei ambulaverunt coram Deo qui gubernat me: & Angelus missus est ex providentia ad liberandum eum; atque ideo ait, Angelus liberavit me ex omni malo. But Jonathan, the Jewish Paraphratt, and other Writers after him, do commonly term this Blessing, in Gen. xlviii. a Prayer: and for this reason, R. Menassa thought it necessary to endeavour to reconcile this Prayer of Jacob with the sirst Commandment; which sorbids the Worship of Angels, according to the Jews' Interpretation. R. Menach, de Rek, in Pent, f. 97, c. iv. Allix; p. 459.

them to be worshipped: and if, on the other hand, he demand the same thing of us, concerning Jesus; we will shew him, that God hath appointed Him to be worshipped; that all Men should honour the Son, even as they honour the Father. Cont. Cels. I. VIII. p. 384.

And Cyprian fays; God the Father commanded the Son to be worshipped: which he proves from Ph. ii. 9, 10, 11. De bono

Patientia. Jackson; p. 388.

Hippolytus fays of Christ; "He hath dominion over all things, as the Father over Him; that in all things it may appear there is One God, to whom all things are subject, even Christ himself; under whom the Father hath put all things, Himself only excepted.

The Apostolic Constitutions represent it as a branch of the Gnostic Heresy, to affirm, that Jesus is the supreme God over all:

making himself, consequently, to be his own Father.

Eusebius wrote a Book against Marcellus; by order of the Council of Constantinople, [held in 336;] in which he solemnly declares, that he would give no private Sentiment of his own; but the pure Doctrine of the Church: [nihil fibi proprium nullumve Sapientia fuæ inventum se in medium adducturum esse; της δε Εκκλησίας το Θεξ αδιάφθορον διδασκαλίαν quam a testibus auritis & oculatis olim accepit.] And he afferts frequently; that the Son of God is not the supreme God. Whitby's Disq. Mod. p. 182. And he lays it down for the constant known Doctrine of the Church; that Christ himfelf is not the supreme God; [ο επί πάντων Θεός:] and affirms; " he cannot be a pious person, who says the Son is the supreme God a:" and adds, that Sabellius was excommunicated for this very Affertion b; and that he is  $\Theta \epsilon \delta \varsigma$ , but not  $\delta \varpi \rho \tilde{\omega} \tau \delta \varsigma \Theta \epsilon \delta \varsigma$ . And that the Church does not introduce two unbegotten, nor two unoriginated Beings, nor two Substances equal and coordinate to each other; and therefore not two Gods. And it is remarkable; that the Antenicenes never defend the Unity; by faying the Father and Son were one by Unity of Substance: but only by faying, there were not two Gods; because the Son was not supreme God, nor of equal Power with the Father; but different in Essence: Inferior to the

De Ecclef. Theol, I. I. c. vii.

Lib. II, c. iv.

Father; subject to Him; obedient to Him; ministring to Him in all things, even before his Incarnation. Whithy's Disquis.

Modest. p. 182.

Again; there being but one Original, fays Eusebius, and one Head, how can there be two Gods? Is not He alone the one God, who has no Superior, no Cause of his Existence; but possesseth of Himself an unoriginated and unbegotten monarchical Power and Divinity; and communicates to the Son, of his Divinity and Life: and whom he [the Son] teacheth to esteem the only true God, and confesseth to be greater than bimself .? And again; it is not necessary that he, who supposes two distinct Beings, should make two Gods; for we do not suppose the two to be equal in Honour, nor that they are both of them unoriginate, or unbegotten d.

Tertullian fays; He principally hath the Government, by whom it is communicated to the Son; and so long as it is His, it is still a Monarchy: and the Monarchy can no more be divided or deftroyed, by being administred by the Son; (to whom it is given by the Father, and who does nothing but by the Will of the Father;

than if it had been administred by a Legion of Angels c.

Lactantius fays; "The Son of God taught, that there is but one God; and that He only ought to be worshipped. Nor did he ever call himself God: for he would not have been found faithful; if when he was fent to take away the many Gods, and to declare the one, he had introduced any other besides the One. For this would not have been preaching the One God, nor doing the Work of Him that fent him; but his own Work: and would have been a feparating of himself, from Him whom he came to make known.— Wherefore, because he was so faithful, and assumed nothing to bimself, but only fulfilled the Commands of Him that sent him; he was invested with the Dignity of an everlasting High-Priest, the Honour of a supreme King, the Power of a Judge, and the Name and Title of God." Lib. IV. c. xiv. Jackson; p. 389.

And Origen folves the Objection, in the following manner: "My Answer to these is; that the selfexistent God is that God. Therefore our Saviour fays, in his Prayer to the Father; that they may know thee, the only true God. But whatever is God, besides

· Adv. Prax. c. iii, iv.

<sup>&</sup>lt;sup>c</sup> Demonf. Evang. p. 227.
<sup>d</sup> Ecclef. Theol. lib. II. c. 7.

that selfexistent Person, being so by communication of His Divinity, is not God absolutely; but is more properly called a divine Person: ἐχ ὁ Θεὸς, ἀλλὰ Θεός and therefore he calls the Divinity of Christ, the Image of the true Divinity. Origen on John; p. 46, 47.

And Bafil; to the Question, but how then, if there be two distinct Persons in the Godhead, do we not make two Gods? answers, as I have just observed; why just as a King, and the Deputy of a King, do not make two Kings. ότι Βασιλεύς λεγέζαι και ή τε Βασιλέως είκων καὶ ε δύο Βασιλείς. Bafil. de Spir. Sanct. c. xviii. Effay on Spirit; p. 92. Here the Godhead can only mean Dominion; and this is the medium that Phil. a Limborch uses, to prove that Christ is God; because he reigns in Heaven: Si Christianus oftenderit Christum vere in Cœlo regnare; tum probavit Christum esse Deum. Amic. Coll. Edit. Basil. p. 380. Accordingly, Novation says; God the Father is, without Contradiction, the God of all; and the very Principle of his Son, whom he made Lord: but the Son is the God of all Creatures; because God the Father hath set him at their Head, Novat. de Trin. cap. ult.——And when He made him Lord. Hippolytus also says; Christ is God over all, because God the Father hath delivered all things into his hand. Cont. Noet. p. 10. [Whitby's Last Thoughts; p. 80.]

The learned Dr. Whithy speaks in the same manner with Limborch; and says—Our blessed Lord, having a true Dominion over all things in Heaven and Earth, must be truely God. And that this Dominion is given and committed to him by the Father, doth not render him less truely God; because, the Word God being a relative Term, it is not the metaphysical Nature, but the Exercise of Dominion, that constitutes him a God to us. And this Dominion he ascribeth to himself, in these Words; the Father judgeth no Man &c. [Is. v. 22.] And hence infers; "that all Men should honour the Son, even as they honour the Father that sent him."—P. 21.

Our Saviour may therefore be called God; first, on account of his divine Excellencies; for which Reason most of the Antenicene Fathers say, that he is eludin the waspings Oeothor, nai did the Oeost the Image of the Father's Deity, and therefore God: and secondly, because he hath Dominion over all things. See Whithy's Last Thoughts; p. 25.

To these Quotations, I shall add the following Remarks on the Words quoted by Origen. That, when Christ addressed himself

in Prayer to God the Father, calling him the only true God; he certainly excluded himself from being the only true God. For he could never have prayed-to the Father in these Words; "that they may know Thee, the only true God:" [Jo. xvii. 3.] if He had been the only true God himself; either in whole, or in part. The Word Thee, being personal, planely determines the Person of the Father to be the only true God; not only in opposition to all other Substance, but to all other Persons also: and, as all other Persons are hereby excluded in general; fo, by the Words immediately subjoined, the Son is excluded in particular; [that they may know Thee, the only true God; and fesus Christ, whom thou hast sent. Jo. xvii. 3.] Now nothing can be more plane; than that two Persons are here spoken-of: One Person is the only true God, and the Other Fesus Christ; whom the only true God hath fent. Hence therefore it appears; that the Person of the Father is the only true God, by the express Words of Christ himself; and that he excludes himself from that Title: whatever may have been fince erroneously admitted, as the Christian Doctrine, by any of his mistaking Followers. And "therefore, supposing there may be some in the multitude of Believers, as Origen fays, who rashly affirm Our Saviour to be the Supreme God; yet We affirm no such thing: but believe him who hath faid, My Father is greater than I."

It is very remarkable; that the Title of the only true God, which Christ has here appropriated to the Father; is never given to Christ, even by the Post-Nicene Fathers: and the Reason seems to be; that their understanding revolted at so strong and unwarranted an Expression: which recalls to my Mind, how Our Dispute ended with the Popish Priests at Marseilles; by the imprudent behaviour of our Friend Khaled. For They no sopner mentioned Mary, the Mother of God; but He rose up in a great heat, swearing by Mabomet, that God was neither born nor died, and had neither Son nor Daughter; and that all such as pretended to make their God, were more impudent Conjurers than Jannes and Jambres, who opposed Moses. I mention this, for the sake of observing; that, as the Fathers feared to call Christ by the Name of the only true God; fo the Protestants, even those who call themselves Athanasians, are afraid to call the Mother of Jesus Christ, the Mother of God: which planely proves; that all fuch, as refuse these Titles to St. Mary and to Christ, out of Conscience, have two different senses

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to the Word God; whatever they pretend to the contrary: One, when they speak of the invisible Jehovah; and an Other, when they speak of Christ: otherwise they could not refuse to call Mary the Mother of God; and Christ the only true God: For by all the Logic in the World, if She be the Mother of Christ, and Christ be God; She is the Mother of God, in the same sense in which he is called God: and if He be the only true God; then She is the

Mother of the only frue God.

But, after all; the Errors of the Christians, and the Advantage which their Enemies have made of them, are no Objections to Christianity itself. On the contrary, if Christianity, as reveled in the New Testament, does not contradict the Law and the Prophets, in this Essential Doctrine; as I have shewn, that it does not; it may, for any thing that has yet appeared against it, be a continuance of the same Revelation, which was given to Moses; carried-on among the Christians, by the very same Person: to wit, by the Visible Febovah; under the Name of Christ.

In what light You may at present look-upon these Things, I do not pretend to divine: but, as to myself; the farther I have searched the fewish and Christian Revelations, the more I am satisfied; that what I have now laid before you, is the true sense of both: and

the only fense, in which they can be confistently explaned.

If I were leaving the Religion of my Ancestors, and renouncing the Revelation which was made by Jehovah to our Fathers; no Man would be more obnoxious than myself to a Religious Dread and Horror: and even though I were satisfyed, upon the whole, that I obeyed the voice of Reason; yet I should not be free from Fears and Doubts. 'Tis no such easy matter to give-up the Principles, in which we have been educated; no such desir'able thing to sly-off from the Opinions of those, with whom we have spent the flower of Life; whom we love, and by whom we hope to be beloved again. Were I in this situation, I should almost become Superstitious; and suspect myself to be under the Insluence of some illnatured and turbulent Spirit, Θείδν τι φθονερὸν καὶ ταραχῶδες, that was seducing me to Perdition. But when I see the ancient Hebrew Commentators, who had no Systematical Temptations to desert the Truth, agreing in the same Sentiments with me;

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when I find a Clue, that leads me through innumerable Difficulties; a Doctrine, which, instead of contradicting the Law and the Prophets, serves to explane and confirm them; perfecting the great. Scheme of Providence for the eternal Happiness of all good Men, agreably to the same design; of which, in Our Scriptures, we sometimes only see the Outlines; and cannot find any possibility of filling-up the intermediate Parts, which are there completed in a plane and intelligible manner: and lastly, when I find all this grand and amazing Scheme of Wisdom, and Goodness, and Power; begun, carried-on, and finished, by our Own Jebovah; who led our Fathers out of Egypt: what is all this, but a Continuation of

the same Revelation! what is it, but the same Religion!

As to all the Mistakes, which the modern Christians have fallen into upon this Subject; and thereby given great occasion to the Enemies of Revelation to blaspheme: they seem to be owen to one Source only; viz. their confining the Definition of the word God's, to the One Selfexistent Jehovah, according to the Philosophy and Religion of the present Times; whereas, in the Old and New Testaments, when Polytheism was the reigning Notion among Mankind, the word God was much more comprehensive. The Religion of Moses was a popular Religion, adapted to the common Notions of the World at that time; and delivered, in the common Language, to Men of no Education; a parcel of ignorant Slaves, bred up to labour in the Brick-Kiln. They knew nothing of the Trinity in Unity, nor the Hypostatic Union, nor any other Scholastic Term which Men have fince invented. But they understood the word God in the same plane sense, in which it was understood by all the neighbouring Nations; and in the same plane and unscholastic sense, in which it was understood by the most ancient Fathers; as the above Quotations shew: and as it is explaned by Sir Isaac Newton; the greatest Man, that has ever appeared among the Moderns; whether we consider him as a Philosopher, or a Divine.

God is one of those Words, which have been used in many different senses. Cudworth; 232.

<sup>\*</sup> God, when applied to the Father, denotes Him, who alone has all Perfections, and all Power and Dominion, absolutely and of himself; original, underived, and independent on any; and who does all things according to the Counsel of his own Will: which is the primary, absolute, and supreme sense of the Word. But, when it is applied to the Son, it denotes One; who has NOT his Perfections, Power and Dominion, of himself, original and underived, and independent on any; but has them all derived to him from an Other, and always acts and wills in compliance with the will of an Other. In which case, it is manifestly used in a subordinate sense only. Jackson's Reply to Dc. Waterland's Defense; p. 171.

He tells us; that "the Being, who governs all things, as Lord of the Universe; is stiled Lord God; upon account of his Dominion. For the Word God is a relative Term, and has reference to Servants; and Deity is the Dominion of God: not such as a Soul has over a Body of its own, (which is the Opinion of those, who make God the Soul of the World:) but fuch as a Governer The Supreme God is an eternal infinite, absohas over Servants. lutely perfect Being: but a Being, how perfect soëver, without Dominion, is not Lord God. For we fay, My God, Your God, the God of Israel, the God of Gods and Lord of Lords: but we do not fay, My Infinite, Your Infinite, the Infinite of Israel; we do not fay, My Perfect, Your Perfect, the Perfect of Israel: for these have no relation to Servants. The term God very often fignifies Lord; but every Lord is not God. The Dominion of a Spiritual Being constitutes him God: true Dominion, true God; supreme Dominion, supreme God; imaginary Dominion, imaginary God." also says Dr. Whitby, in his Last Thoughts; p. 21.

And in a Note upon this it is faid; "our Countryman, Pocock, derives the Latin word for God, Deus; from the Arabic word Du; [and, in the oblique Case, Di:] which signifies Lord: and in this Sense, Princes are called Gods; [Ps. lxxxii. 6.—fo. x. 34.] and Moses is called the God of his Brother Aaron, and the God of King Pharaob; [Ex. iv. 16.—vii. 1.] and in the same sense, the Souls of dead Princes, were called of old, Gods, by the Gentiles; but salsely,

on Account of their want of Dominion h."

Agrëable to this were the Notions of the vulgar Heathens: for when they defined their great Men, they knew that they had lived in this World; where they were born and died. Such were the Gods of Egypt, before Menes; as Ammon, Sesostris, Orus; and the Gods of Crete, Saturn and Jupiter; and the Gods of Syria, Hadad, and his Wife Arathes and Successor Hazäel: Such was Thöas or Cinyras, King of Cyprus; desified by the Name of Baal-Canaan, or Vulcan; and his Wife Calycopis, the Mother of Æneas; the Venus, the Dea Cypria and Dea Syria of the Ancients. And such were the Desifications, which were introduced from Phænicia into Greece; and were so common, about the time of the Trojan War; and

i Sir Ijaac Newton's Chronology.

h Sir Ijaac Newton's Scholium Generale, at the end of his Principia.

continued among the Romans, where those Deities were particularly diffinguished by the name Divi. None of these were ever thought to be felfexistent, even by the Vulgar; and yet were called by the name of Gods: because they were supposed to be Spiritual Beings, who, after their Deaths, were advanced to a Dominion over the Affairs of this World; as Horace fays of the Conquerers at the Olympic Games; that their Conquests did exalt them to the Gods, the Lords of the Earth k. And this was not only the fense of the Vulgar, as to the Divi; but even of the Philosophers themfelves, as to those Gods which never had lived in this World; qui semper a Corporis compedibus & nexibus liberi. For Maximus Tyrius tells us; that, "amongst the various Opinions, all Countries agree in this; that there is One God, the King and Father of all; and Many Gods, the Sons of God, Partakers with him in his Government m."

And this was the Opinion of Plato; with respect to the inferior Gods: that their Substance was eternal; but as to their Formation and personal Existence, they received it from the selfexistent God : and to Them the World was Subject, and put in order by Them ". And this is the Reason which is given us by Herodotus, why they were called Gods; Θεοί, ότι κόσμω θένζες τὰ πάνζα πράγμαζα καὶ πάσας roua's eixov P. because They disposed the whole Universe, and all the Parts of it, in order; and preserved them in it: agreable to Heb. iii. 4. ο δε καζασκευάσας τὰ πάνζα Θεός. So Moses, the Son of Nachman, fays of the Angel in the Bush; he is called an Angel, because he governs the World 4. 'Tis true, that Plato in his Cratylus, in which he feems to ridicule feveral uncouth Etymologies; derives the word Deds from Jew, curro; ws asi iova deouw. But it

Hor. Lib. I. Ode i. Terrarum dominos evehit ad Deos. So Pythagoras, τόσιαι άθάνατος Θιὸς, ἄμεροῖος, ἐκ ἔτι θικδός and Cicero fays; Deos esse Dominos & Moderatores omnium rerum. De Leg. ii. So Ovid; Finxit in essigiem moderantum cuncta Deorum.

Which Apuleius calls Superius alind augustiusque Dæmonum genus.

m Maximus Tyr. Dial. i.

Plut. de Animæ procreat. p. 1014, 1017. Phil. Cantab. Remarks on Dr. Waterland's second

Defense; p. 54, &c. Stobaus fays, the multitude of the Gods is the work of the Demiurgus, or Creator; made

by him together with the World. Ecl. Phys. c. i. Cudworth; p. 462.

P. Herodotus in Eut. 52. fays, "the Pelasgians before this facrificed and prayed to the Gods in general; as I was informed at Dodona: attributing to none any Name; for they had never heard. of any. But they called them Gods upon this account, because xóo μω θένλες, &c. quod universum ordine dispositum, omnesque ejus partes coercerent.

9 Notæ ad Grot. de Verit. Lib. V. And R. Menabem makes the same remark,

is probable, Plato here means the heavenly Bodies, which were fup. posed to have an Influence and Power over Men, agreable to Onatus the Pythagorean; who, after declaring the belief of One God, the Greatest, Highest; adds, toi & adder of Beorles sion nat spavor meaning the heavenly Bodies. Cudworth; p. 233. For in his Timeus he seems to agree with Herodotus, and derive it from Tidyus. έτω δή πυρός τε κ γης ύδωρ αερά γε ο Θεός εν μέσω θείς. And neither Herod, nor Augustus, nor any of the Emperors or Kings of the Egyptians, Assyrians, Greeks or Romans, could possibly understand the flattering appellation of Divi, in any other fense; or conceive, that their Divinity at all related to their metaphysical Natures; but merely to their Dominion. And accordingly the great Selden, speaking-of the Ancients' misunderstanding Moses, says; "they received from their Fathers, that the Sun, Moon and Stars, were Rulers of the Day and Night, Light and Darkness; which interpreting in a wrong fense, they imagined them to be Gods; chiefly because supreme Dominion is justly looked-upon as the chief [Sign, Proof] Symbol of Divinity ."

In the Old Testament, the words El, Elohim, Adonai, are appellatives; and are all translated into English, by the word God: and in the Lxx, by Oeos. But the word Jehovah is the proper Name of the selfexistent God, and is appropriated to Him alone; and never used of any other Person, but His Angel or Messenger who speaks in His Name; and therefore ought not to have been translated into any other Language: For when we use the appellative Word God, [El, Elohim, Adonai, &c.] instead of the proper Name Jehovah, it does not convey the same determinate sense; as it does not direct us to understand the selfexistent God, rather than an inserior Being; or the true God, rather than a false one: but extends to all spiritual Beings, who either have Dominion in the World, or are

supposed to have it: and sometimes much farther. As

Tenebrarum: quod perperam interpretati etiam Deos esse ipsos non dubitabant; maxime cum supremum Dominium potissimum Divinitatis Symbolum merito habeatur. Selden de Diis Syris prol. ch. iii. See Whith's Last Thoughts: p. 21, 25.

prol. ch. iii. See Whithy's Last Thoughts; p. 21, 25.

'Jehovah, as explaned by Maimonides, in More Nevochim, is the eternal Being. But Mr. Ainsworth interprets it more particularly; and says, it cometh of havath, he was; and by the first letter, I, it signifies, he will be: and by the second, HO, it signifies, he is. And R. Bechai says, that these three times, past, present and to come, are comprehended in this proper name; as is known to all. Ainsworth on Gen. ii. 4. Thus it answers to the name of God in the Apocallypse iv. 8. ò ων, καὶ ò πν, καὶ ò ερχόμενος.

I. The Appellative Elohim is fometimes applied to febovah himfelf: as Elohim faid unto Moses; " moreover, say unto the Children of Israel; Jehovah, the Elohim of your Fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Facob, hath sent me unto you. Ex. iii. 15. So Gen. xiv. 18. and Deut. vi. 4.

II. At other times it is used to signify the Gods of the Heathers; [Ex. xii. 20.] as, He that facrificeth unto any Elobim, fave unto Hebovah only; he shall be utterly destroyed. And again, "Wilt thou not possess that, which Chemosh thy Elohim giveth thee to posses? So whomsoever Febovah our Elohim shall drive before us, them will we posses." [Jud. xi. 24.] Here we see Jebovah and Chemosh, the one the proper Name of the true God of Israel, and the other of the false God of the Ammonites, are both called by the same Word Elohim; being included in the general Notion of Spiritual Beings, having Dominion in the Government of the World. And in this sense the Word Ocos is used by St. Paul; when he calls Satan the God of this World: [II Cor. iv. 4.] but neither Satan, nor any of the Heathen Gods, are ever called febovab.

III. Sometimes the Word *Elohim* is farther extended; and is not confined to spiritual Dominion only: and in this sense Princes and Magistrates are called by that Name; as "thou shalt not revile the Gods, nor curse the Ruler of thy People:" [Ex. xxii. 28.] And, [Pf. lxxxii. 1.] "God standeth in the Congregation of the mighty; he judgeth among the Gods." [Elohim.] And so, again; [ver. 6.] "I have said, Ye are [Elohim] Gods." And,

IV. The Word is fometimes used, when it neither fignifies Dominion nor Spirituality; as when They are called Elohim, [Gods] to whom the Word of God came; and they spake in his Name, and by his Authority: [If. x. 34, 35.] as when febovah fays to Moses, See, I have made thee [Elohim] a God to Pharaoh. [Ex. vii. 1.]

It appears therefore from the Scriptures; that the word Elobim, [God] does not include in it always the Idea of supremacy and selfevistence; as the word febovah does: and may therefore be applied to other Beings, who are not supreme, nor self-existent. And therefore, when Christ tells us; the Scripture calls them Gods, to whom the Word of God came; and St. Poul fays, there are Gods many, and Lords many: it is certain, they did not mean to use the word Gods in the sense of the word Jebovah; and to say, there are many Jehovahs or felf-existent Gods; [for in that sense they would have

contradicted the Scripture; which declares, Jehovah our Elohim, Jehovah is One: but they used the word Gods, in the true meaning of the Appellative Elohim; whose signification is not so confined.

On the contrary, if the word God in Scripture did always fignify the felf-existent Being, or supreme God; it would be impossible to make sense of it. I shall only instance in that grand Title, which is given to Jehovah, in many parts of the Old Testament; that he is God of Gods, and Lord of Lords: Can we possibly understand the word Gods, in this place, to fignify felfexistent Beings, and supreme Lords of the Universe; [as the Moderns generally confine the use of the word God, in their philosophical Disquisitions: and that Jehovah is a selfexistent Being over other selfexistent Beings? This is impossible to be the meaning; because there can be but One felfexistent Being. And consequently, the words, God of Gods, and Lord of Lords, are relative to Dominion only; and have no relation to Selfexistence at all. They are expressive of the word

Elohim; and not of the word Febovah.

But to finish this Inquiry: when Facob vowed a Vow, saying; if Jehovah will be with me, and keep me in the way that I go; and will give me Bread to eat, and Garments to put-on; fo that I come again unto my Father's house in Peace; then shall Jehovah [or, as the Chaldee has it, the Word febovah] be my [Elohim or] God: the plane meaning of this is; He shall be my Lord and Governer, and I will put myself under His Dominion. And as the Dominion of the visible Jehovah is believed by the Christians to be now extended over the whole World, Gentiles as well as fews; as was foretold by Isaiah, xlix. God having made him both Lord and Christ; He is Their God, or Elohim, as he is Ours; our peculiarity being now ended: and accordingly, when Thomas the Apostle believed him to be the Christ, he acknowledges him as such, by an Expression of the utmost Force and Propriety; my Lord and my God; that is, my Adonai and my Elohim.

Thus we see, the Charge of Polytheism against the Christians, arises from not distinguishing the different senses of the Word  $\Theta$ eòs, Deus, God, as used in the Scriptures; sometimes in the sense of the word Elohim, in which fense there are many Gods; and sometimes in the sense of Jehovah, in which there is but One. But as long as the Christians observe this Distinction, and allow-of but One supreme God, but One selfexistent Jehovah; there is not the

lest ground for any such charge. And all shose who argue, from confounding these two senses of the word God; that there is but one Elohim, because there is but one Jehovah: and that Christ cannot be God, [Elohim] except he be [Jehovah] the supreme, self-existent God; [arbitrarily confining the word God to mean Jehovah, as if there were no other meaning to it;] differ in their Language from the Writers of all Antiquity; whether Sacred or Prosane: and directly contradict the Assertions of Christ and his Apostles. And if they worship two different Persons, each of them as Jehovah the supreme God; they are Polytheists: and this would be the Case of all the Pseudo-Athanasians; if they saw and allowed those Consequences, which sollow unavoidably from their

Principles.

But those, who carefully distinguish the two senses of the word God, as they are used in the Scriptures; and believe that Christ was invested with the Name of God, Elohim; "because he was so faithful, because he assumed nothing to Himself, that he might fulfil the Commands of Him that fent him; that he has all his Titles, viz. Son of God, Lord, Word, &c. from his being begotten of the Father by his Will ";" and that he is Lord of Hosts, [Κύριος δυναμέων] by the Will of the Father that giveth him Power x; and that he is constituted Almighty by the Father y and Lord of the whole Crëation 2; cannot attribute the same honour to all Beings, who have the Name of God: but believe in one Fehovah, who is Selfexistent and Supreme over all; to whom all other Beings in the Universe, though called by the Name of Ged, [Elohim] even Christ himself, are subject; as he hath so often and so planely declared. And therefore Eusebius fays; "it is not necessary, by supposing the Father and the Son distinct Substances, to suppose them two Gods; for we do not attribute equal honour unto them." So then the Christians suppose the Government of the World to be a Monarchy, under one Elohim; whom we distinguish from all others by his proper Name, Jehovah; and there is no Supreme, Selfexistent Elohim, [God] but only that One Jehovah ..

Lactan. lib. IV. c. xiv.

Just. Mart. Tryph. p. 74. Edit. Paris.

<sup>\*</sup> Ibid. p. 91.

y Hip. con. Noct. p. 50.
<sup>2</sup> Novat. de Trin. cap. xv. Παθοκεάτως παεὰ παθρὸς καθεςάθη Χριςός.

Bishop Pearson hath expressed this Opinion of the Christians. with great strength and judgement. "We must not therefore, fays he, fo far endeavour to involve ourselves in the darkness of this Mystery; as to deny that Glory, which is clearly due unto the Father: whose Preeminence undeniably consisteth in this, that he is God, not of any Other, but of Himself; and there is no other Person that is God, but is God of Him. It is no diminu. tion to the Son, to fay He is from another; for his very Name imports as much: but it were a diminution to the Father, to speak to of him; and there must be some preeminence, where there is room for derogation. What the Father is, he is from None; what the Son is, he is from Him: what the First is, he giveth; what the Second is, he receiveth. The First is a Father indeed, by reason of his Son; but he is not a God, by reason of Him: whereas the Son is not only fo, in regard to the Father; but also God, by reason of the fame b.

If it be still objected, both to the Jews and Christians; that the worship of more than one Person, is Idolatry; notwithstanding we do not worship more than one supreme God: I am afraid, we shall only dispute about Words: and, to avoid such trisling, it will be necessary to consider,

I. What we mean by Worship; and

Certain it is, that every intelligent Being in the Universe hath a Respect and Honour due to him, in proportion to his real worth and Character; from every intelligent Being, who is acquainted with Him: and no One, who is not very weak and superstitious, would think of omitting that proper Honour and Respect, which is another's due, merely for sear of Idolatry; which he could not be guilty-of, except by paying him such Worship and Respect, as belong to God only. For no Being can be guilty of Idolatry; by asking savours of any Person, either human or divine, who has a power and right to dispense them as he pleases; because, whereever there is a right to benefit and assist, and reward, thither common sense and reason teach us to direct our Address; and whoses servants we are, to him we are to ascribe Dominion over us. Nor can there be any Idolatry, in returning Thanks to that Being,

whether human or divine; from whom we have received a Benefit: for this is no more than an Act of Gratitude. And therefore, when we talk-of the Idolatry of worshipping more than One Person, we must consider what kind of Respect and Deserence we mean to include in that Word: for all that Regard, and Reverence, and Respect, and Supplication, and Prayer, and Thanksgiving, which is due to any one, who is able and willing, and has a right to assist us; cannot be wrong; but persectly right and sit: call it by what Name you please.

Now the Greek Word προσμύνησις, or Worship, is capable of feveral senses; as it implies different degrees of Honour and

Respect.

1. It means the Worship due to the Supreme God; as in Matt. iv 10. Thou shalt worship the Lord thy God: and the same Word is commonly used in the Lxx, for the Worship of salse Gods also.

2. It is used to signify the Respect and Reverence, which was offered or tendered to an Angel; and resused. Rev. xxii. 8, 9.

3. It is used to signify the Honours paid to the Kings, among the Jews: [II Sam. xix. 18.—I Kings xvi. 23, 31.—II Sam. ix. 6. I Chron. xxix. 20.] the Congregation, bowing the Head, worshipped the Lord and the King; and to the King of Persia, where it was accompanied with Prostration: as in Herodotus.

4. It is used for the Honour and Respect paid in Supplication,

from a Servant to his Master. Matt. xviii. 26.

5. It is used for the Respect which was offered to Peter, by Cor-

nelius; and was rejected. Acts x. 25.

That a Worship therefore should be paid to the Visible Jehovah, of some kind or other; cannot be reasonably objected to by any one, who considers; that it was paid not only to the true God, but also to Kings, Masters, and Equals: and the Question will be reduced to this one point; what kind of Worship is due to him, whom God hath made a Prince, and a Saviour, and put all things under his Feet; and given him power to raise the Dead, and exalted him above all Principality and Power: and, on the other hand, what Worship paid to him is Idolatrous; when even the worship of the Persian King, by Prostration, does not appear to

have had any more Idolatry in it; than bowing the Head, or

bending the Knee; Customs now used in Europe.

The next Inquiry therefore will be; what it is, that distinguishes an *Idolatrous* Worship from one that is not so. And to find this we must consider; what there was in the Idolatrous Practises condemned by God in the Old Testament, different from the Worship we have hitherto considered; or what it was, that made Their Worship sinful; and Ours not so.

And here we shall find a difference in two very material Circumstances; as first, the Idolatrous Worship of former Ages was a Worship of God, by Similitude, or Symbol: or, 2. An Address to imperfect and impotent Beings; together with a translation of that Honour to another Person, which is only due to God: both which are prejudicial to the Worship of God, and the wellbeing of Man-

kind; and therefore condemned by God.

I. We find; that God refents, as Idolatrous, the Worship of Himself by any Symbol, or Similitude; by which we mean to represent his Person: as Images, Paintings, and such like. This kind of Worship introduces low and unworthy Notions of God; and represents him as material, finite, and subject to abuse and decay; impotent, and many ways impersect. But this is not the Case, in the Worship of the Visible febovah; because we never suppose Him to be the Symbol or corporeal Representation of the Supreme God; but a different Being, the Angel, or Messenger, of the Supreme God; whose Similitude consists in his natural and moral Persections, and is only visible to the Understanding.

But 2dly, we find also; that God refents, as Idolatrous, the giving His Honour to another. When we speak of the Honour which is given to God, we mean nothing else but the unavoidable Approbation of the Understanding, upon knowing the Perfections of God, and in what manner He has acted; and declaring these things to others. For the highest Honour and Praise that can be given to God, is to speak the plane Truth of him; and represent him as he is: and the giving God's Honour to Another, consists in giving that Praise and Thanks to another Being, which we owe to God: and acknowledging another to be the Author of those good, wise and powerful Actions, which procede from God. And consequently, the prejudice we receive, by attributing to any other Being what God has done for us, or what He alone is in his own Nature;

is this; that it prevents us from knowing Him, and loving Him, and fetting our dependence upon Him; and becoming fenfible of what is just, and good and true, by contemplating His Nature and Actions. For as our Notions of God are depraved, and we lose fight of the allperfect Character; which we must naturally and necessarily do, by attributing to Another the Honour that is due to Him alone; so will our Notions of every moral Perfection be depraved in proportion. And as our Notions of moral Perfection become depraved, by giving to Another the Honour due to God; fo likewise will the obligation to the practise of those Virtues we admire, be rendered weak and precarious by it. For no being can think it absolutely necessary to be perfect; if he believes the God, who is his fudge, is not fo Himself: and therefore, if we consider ourselves as dependent on any other Beings for Happiness of any kind, as upon Saints, or Angels, &c. who are impotent and imperfect, whose Worship can neither make us better nor wiser, sfor we know nothing of their moral Character, but their Imperfection] and whose Favours cannot be directed by supreme Wisdom, Justice and Goodness; we shall be encouraged to expect the Enjoyment of Happiness and Reward, without the practise of Virtue; and make court to fuch Beings by Flattery, and not by moral Improvement. But this is not the Case, in the Worship of Christ: He is in no respect either impotent or impersect: but appeared to our Fathers, arrayed in all the Power and Majesty, and moral Attributes of God; Grace, Mercy, Goodness, and Truth: [Ex. xxxiv. 6, 7.] being a most persect Pattern for our Imitation; so that no Favour can be expected from Him, but by endeavouring to deferve it: He will accept no Prayers, but what the invisible febovah accepts through Him; and confers no Favours, but what the invisible Jehovah confers by Him; for what we receive by Him, we receive by order and command of the supreme God; and in this fense it is, that the Father and the Son are One: or, to speak in the Words of Justin Martyr; "I affirm, that the Son never did or faid any thing; but what it was the Will of the Maker of the Universe, above whom there is no God, that He should both do and fay d." And as it is through Him, that we receive Bleffings from the supreme God; so, in return for what we receive, the

Worship which we pay Him is directed ultimately to the supreme God . And there can be no more wonder, that St. Paul should pray to him, under Difficulties; as he did three times, upon the fame Occasion; [II Cor. xii. 8, 9.] or that Stephen should recommend his Spirit to him, when he was dying; [Acts vii. 5, 9.] or that John should represent in Vision the twenty four Elders falling down before him; and offering-up to him, as Incense, the Prayers of the Saints; [Rev. v. 8.] or that the whole Company of Christians should worship him at his Ascension; [ σροσκυνήσαν]ες αυτόν ] than that Facob should bless Joseph, and say; "God, [Elohim] before whom my Fathers Abraham and Isaac did walk; the God, which fed me all my Life long, unto this Day; the Angel, which redeemed me from all Evil; bless the Lads: &c. Gen. xlviii. 15, 16. And besides these Reasons, which are common to the Jews and Christians; the latter have also this additional one, why they pray immediately to Christ himself: viz. because he is not now in the Character of God's Angel or Messenger; but has actually received the Kingdom, which was prophecied-of by Daniel to be given to the Son of Man; and now acts as King, in his own Kingdom; and can give eternal Life to as many as he will. John xvii. 2. In a word; the Melliablish of fefus denotes his Royal Commission and Power; or his Right, by Divine Defignation, to Dominion Farmer, of Miracles; p. 370. and Judicature over Mankind. So that the Worship they pay him, is only that of Subjects to their The Worship of Christ therefore is free from all those offensive Circumstances, which render Idolatry displeasing to God; and therefore ought not to be called by that Name. See Whithy's Last Thoughts; p. 24.

But however these Arguments may appear conclusive to Me; they may not, perhaps, do so to You: and therefore, in the last place, it is but fair and just to observe; that, whether the Fathers of the Christian Church have judged rightly or not of those Texts, on which they have founded the Worship of Christ upon the express Command of God; and whether I have reasoned properly or not in deducing the Rectitude of it from his high Station, Character and Dominion, as being constituted King and Heir of all things; yet

The Father, says Eusebius, is the Lord and God of the Son; and therefore all Religious Knowledge centers in One Original, and in One God. Demons. Evang. lib. III. c. viii.

it is certain, that Christ is no-where directly commanded to be prayed-to; through the whole New Testament : and I am credibly informed; that many of those, who allow it to be defensible, yet do not consider it as a Duty; and very seldom, if ever, practise it: Considering, that God and Christ are in this respect One and the fame; and that the Kingdom of Christ is still the Kingdom of God, though he has constituted Christ to be the King of it. For the Heavenly Kingdom can no more be given out of his power, by conferring it on Christ; than an Earthly Kingdom can be made independent of Him, by bestowing it on Nebuchadnezzar, Cyrus, or Alexander; and therefore our Prayers may still be directed to the supreme God, without any derogation from the Honour due to Christ: nay, they must be so; if they regard our future State, beyound the duration of this aiw, or Age of the Messiah: for then shall Christ deliver-up to the Father that Kingdom, which he received from him; that God may be all in all g: [I Cor. xv. 28.] In the mean time, they think it most proper to direct their Prayers to the supreme God himself, through Jesus Christ; as the Mediator between God and Man: this being the way, in which Christ directed them to pray.

The Opinion of Origen, upon this Subject, is as follows. We ought to pray to God only, but not without our High-priest; we ought not to pray [that is, ultimately] to him, who is appointed by the Father to be our High-priest, and whom the Father hath made our Advocate; but to the Father, through our High-priest and Advocate. [or Comforter.] De Orat. p. 50, 51, &c. And again; we ought to send-up Supplication, and Prayers, and Intercession, and Thanksgiving to the supplication, and Prayers, and Intercession, priest, the Living Word and God; who is above all Angels: yet we may also offer Supplications, and Intercessions, and Thanksgiv-

I observe, says Mr. Emlyn, no one instance of Prayer to Jejus Christ, when absent, either required in the Precept, or reported in the Exemple, through the whole New Testament; only what is supposed under the general Phrase of calling on his Name. Embyu's Tracks; Vol. I. p. 55.

E Christ himself REIGNS; [Basiles] or has a Kingdom properly his own, till that time; [viz. the General Resurrection] but after that cometh the End: when, having made a solemn distribution of Rewards and Punishments to his Subjects, he shall deliver up his Kingdom to the Father.—When he delivers up his Kingdom, he does in effect really deliver up to his Father all things implied in it; his Royal Dignity and Rule, as such; and the Body of his Subjects also; as now no longer His Kingdom, in the peculiar sense in which they were so before. Bishop Heady's Answer to the Dean of Worcester's Sermon; p. 108, 106.

ings, and Prayers, to the Word himself; if we can distinguish between Prayer in a proper, and Prayer in a figurative sense. Lib. V. p. 233. And what he means by this distinction, he clearly explanes in another place; viz. "We Worship the One God, and his Son, and Word, and Image, with Supplication and Prayers, to the utmost of our Power: putting-up our Prayers to the God of the Universe, through his only-begotten Son; to whom we offer them first: desiring him, as being the Propitiation of our Sins, to present as our High-priest our Prayers, and Sacrifices, (Thanksgivings,) and Intercessions to the supreme God." Adv. Cels. Lib. VIII. p. 386.

The Observation of the learned Bishop Bull, upon these two Passages of Origen, is as follows. "I wonder, that these places of Origen should offend the learned Huetius; in which Places (to confess the Truth) I always thought, for my own part; that the Catholic Doctrine, concerning the Person and Office of Our Saviour, was well explaned." Defen. Sect ii. Cap. ix. § 15. It appears from these Comments; that the Worship paid to Christ, and to God through him, as through the alone Mediator, is not a separate and independent Worship of the Person of Christ; but a Part of the Worship of the Father, by His Command, and to His

Glory h.

I have now proved; in my second Letter, from the Scripture, (which in many Texts is unintelligible, upon any other principle:) that the febovah, who appeared to our Fathers, and carried-on the Government of the World, during all the former Dispensations; was the Angel of the Covenant:

And I have shewn, in this Letter; that the many Texts which I referred-to in proof of it, were so understood by the most ancient as well as the modern Interpreters of the Old Testament; both

Fews and Gentiles.

And though it may be imagined, and perhaps be true; that some of the Texts, which I have interpreted of the Angel Jehovah, ought to be explaned of God the Father: yet this Objection can be of no weight, as to the general Argument; because, as I have observed, (and I lay the greatest stress upon it;) if it appear manifestly in any one Text, that the Jehovah mentioned in the Old Testament was the Angel

h Observations on Dr. Waterland's second Defense; p. 79. Whithy's Last Thoughts; p. 73.

of the Covenant; and not the Jehovah, who fent that Angel; that fame Jehovah-Angel must always be understood, wherever he is spoken-of, to be the same identical Person, the same metaphysical, conscious Substance, through the whole Revelation: And what farther consirms this, is; that the Name of Jehovah seems to have been never put upon any more than One Angel: and no other will appear to be called by that Name, through the whole Scripture.

So that we may fafely conclude, from the whole; that all the affairs of Mankind, relative to the Government of the fews and Christians, have been carried-on by the same Being; either in Per-son, or by His Angels; who appeared to our Forefathers, and con-

versed with them: to wit; the Logos, or Word of God.

It remains to be proved; that the very fame Person was born of the Virgin Mary, and appeared in the Character of Messiah: or, in other Words, that Jesus of Nazareth is the Christ: that to him the Prophecies of the Messiah, and the return of the Jehovah Angel to bring-in a new Covenant, do properly belong; and are incapable of a Completion in any other Person.—Or, in the Words of Clemens Alexand. part of which I have already proved; and the other Part shall be reserved to the next Letter: that, " the Word is the Face of God; by whom he manifests himself, and makes himself known. The Ancients had the Old Testament, and the Law instructed them by Fear; and the Word was an Angel: Λόγος "Αίγελος ήν. But the New People hath received the New Testament; και Λόγος γεγενήσι and the Word is made or begotten; and the Fear is turned into Love; nai o musinos enesivos "Asyehos Timelar and that mystical Angel is born." Pædag. Lib. I. Cap. vii. Page 110, 111. 

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## POSTSCRIPT

TO

#### THE THIRD LETTER.

To confirm what I have advanced above, in the second and third Letters, it may be proper to take notice; how those Writers, who assert that Christ is the supreme God, or a mere Man, are forced to defend their Opinions, by denying the most essential Articles of Christianity; and, after all their Evasions, are not able to explane themselves upon any other Principles, than those which I have mainteined.

I. We are told, by Christ himself; that he came down from Heaven, from the Father; but by the Philosophical Christians, who suppose him to be the supreme God, we are informed; that this was impossible: because, being of the same Substance with the Father, he is omnipresent; and incapable of local Transition. This was the Answer, which was given by the Fathers to Apollinaris, as I observed in my first Letter; and the modern Divines speak in the same manner.

Dr. South says, it is impossible for his divine Nature to come [down from Heaven]; because, "coming is a Motion from the place where one is, to the place in which he was not before; whereas Infinity, the property of the divine Nature, implies a presence to all places." To which it was replied; one would think

then, if Christ came down at all, it must have been in his human Nature. No, says Dr. South; that which did not exist, before it was in the World, cannot properly be said to come into the World;

any more than the Fruit that grows upon a Tree b.

Dr. Sherlock owns, that it is a Mystery to him; how an infinite Being, that fills all Places, can be said really to descend and ascend: and that properly it cannot be. And Bishop Fowler, in his Book of The Descent of the Man Jesus, says; How could He properly be said to come down from Heaven, who could not for a Moment be out of Heaven; any more than God the Father, from whom he is inseparable a? And the Reason he gives, is; that the whole Universe is filled with his Presence. It follows from hence; either that the Son of Man did not, because he could not, descend from Heaven; or else, that these Christians argue from a salse Philo-

fophy. But to go-on:

II. We find, in the New Testament; that Christ being in the Form of God, emptied himself [of that Form] ἐκένωσεν ἐαυτον, and took upon him the Form of a Servant; and being found in sas in Man, humbled himself. And agreably to this Doctrine, we are told by the same Apostle—"You know the Grace of our Lord Jesus Christ; that though he was Rich, yet for your sakes he became Poor; that ye, through his Poverty, might be Rich?" This plane Doctrine is either denied, or made an inexplicable Mystery. Bishop Bull, speaking of the συδιαβάβασις of Christ to create, of which the Fathers speak, says; Explane to me the κενωσις and συγκαβάβασις of the Word, or Son of God; by which he came-out from the Father, and descended from Heaven, and was incarnate; and I will explane to you the other συγκαβάβασις to wit, that we may both expose ourselves [insaniamus] by prying into the Mysteries of God.

Dr. More says; "it has racked many Men's Minds, to conceive; how an exinanition, or emptying Himself, can belong to the eternal and immutable God, by becoming Man; which the Text

c Ibid. 187.

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b Emlyn's Tracts; Vol. II. p. 179.

d Descent, &c. p. 102. and Part 2d. page 28.

e Ibid. 23, 24, 28.

Phil. ii.

H II Cor. viii. 9. h Bulli Op. p. 232.

feems to point-at i." And Bishop Fowler says; "How can He, who is absolutely unchangeable, be said to have emptied himself? This was absolutely impossible k." And again; "with what propriety of Speech can it be faid of God, that he was rich; as if he could ever be otherwise: or that he became poor 1?" On the other hand; " in what fense can it be said of Man, or Christ in his humane Nature] that he was rich; if he never was in a richer state than

when on Earth, which was always extremely poor 1?"

And again; upon Christ's Prayer to God, [fohn xvii. 5.] "Glorify me with thine ownfelf; with the Glory which I had with Thee, before the World was;" he fays; "Cl rift, as God, could never be without that Glory in Heaven, the Restoration of which is here prayed for; and Christ, as Man, could not pray to be restored to it, on supposition he never had it m. And how, says his Lordship, can that be faid of both the Natures of Christ; which belongs to neither? To apply the Commutation of [Properties or] Idioms to this and fuch like Texts, looks like doing any thing to help at a dead lift. Since we have feen these Words, "He was rich," cannot be meaned of Christ, as God; so neither can they be said of Him, as Man; if He never was, before he came into this poor State." P. 99.

This being the Case; his Lordship saw, the Doctrine conteined in these Texts could not be explaned agreably to the common Notions of the Orthodox; upon which he fays very honeftly, that, rather than believe this of 'Jehovah, [viz. that he put-off his Glory] he should be tempted to be an Arian; which he hopes he never shall be. P. 40, 41. On the other hand, he could not explane them according to the Socinian Doctrine; because it allows of no Glory before the World was, which Christ had to quit: and his Lordship, was not satisfied with the Apollinarian Scheme, [the only one that can explane the Difficulty; because he thought it did not allow, that Christ was ever a Man. Surrounded thus with Difficulties on all fides, he found it necessary to adopt a new Hypothesis, unknown to the Scriptures; and founded upon mere Fancy and Invention: viz. "That the Soul of the Messias elect was happily united, before the

Descent of the Man Jesus; p. 120.

Ibid. 52.

m P. 40.

generation of Men, with the Logos; and resplendent with coelestial Glory and Beauty, among the Angels in Heaven." This Hypothesis, says He from Dr. More, will give a very easy and natural sense to sundry places in the New Testament; that otherwise seem very obscure: as that of Phil. ii. 6,78. for it hath racked many Men's Minds, to conceive; how an exinantion, or emptying Himself, can belong to the eternal, immut'able God, by becoming Man; which the Text points-at: But may very well belong to the Soul of the Messias; who was truely God, by a Physical Unity with the Godhead." Discourse of the Descent of the Man Jesus; p. 120.

This Hypothesis consists of two Parts: first, that the Soul of the Messias, that is, (as it is commonly called) the human Soul, had Glory in Heaven before the World began; which Glory it left:

upon which I shall make the following Observations.

i. It cannot be proved from the New Testament; that Christ had any other Soul or Spirit, besides the Logos or Word of God, which animated the human Body: and it appears from Reason; that one Spirit is sufficient for one Body, in order to form that Being which is called a Man.

2. We read nothing in the New Testament, of the Præ-existence of any Soul of Christ, different from the Logos; either before or

after the generation of Man. Consequently,

3. We read nothing of its happy State or resplendence with celestial Glory and Beauty with the Angels: Nor of its leaving that Glory. All this, from the beginning to the end, is mere Invention.

The second Part of Dr. More's Hypothesis, necessary to be supposed, in order to complete it, and explane these Texts, is this; that "the præexistent Soul of Christ was by a Physical Union united to the Godhead." This was necessary to be supposed, in order to prove, by a Communication of Idioms; that, because the Soul of Christ was rich in its præexistent State, it might be said of Christ, who was united to it, that he was rich; and, because the Soul emptied itself of its Glory, it might be said of Christ, that he sheveden sauto.

But here the Hypothesis meets another Check; for it has never yet been proved, nor can it be proved, that there ever was such a Physical Union between the Logos and the human Soul: the plane Scripture Doctrine, that the Word was made Flesh; or took a human Body, which

God had prepared for him; being sufficient to answer all the Texts upon that Subject in the New Testament: And his Lordship having "undertaken to give a clear Demonstration, that Jesus is

united to the Divinity;" has abundantly failed in it.

But let us consider his Lordship's Reasoning upon the Subject: and First, he says; "How could He, the Logos, be born in the human Flesh; otherwise than as he united the Soul of Jesus, which informed this Flesh, unto Himself; unless we can imagine with Apollinaris, that Himself was the Soul of this Body?"--Very true: and what Objection can be made to this?

"Why, his Lordinip fays; the Confequence of this Doctrine, [viz. that the Word of God is the Soul of the Messas] is this; that

Jesus never was a Man." P. 50.

But his Conclusion here is too hasty; It hath been proved already, in my first Letter; that in the Scripture sense of the Word Man, it means in general no more than a spiritual Being in a human Body; according to which Definition, the Logos, or Word of God incarnate, was a real Man; as much as any other Person ever was. And indeed he became a Man more properly by taking on him the Body which God had prepared for him; and confifting only of one Body, and one Spirit, as other Men do; than if he had joined himtelf to a Soul and Body together: which would not have made him a Man, in any fense of the Word; but a compound Being of a different Nature, to which there is no Name.

The second Argument, to prove the Union of the Divinity with the human Soul, is taken from Phil. ii. where it is faid of Chrift, that he emptied himself of his Glory; which, his Lordship says, cannot be faid of the supreme God, nor of the human Soul, except he was in a præexistent State; and consequently proves the præexistence of Christ, as a Man to whom the Logos was united. But this it does not prove; for the Logos might as well empty himtelf of his Glory, which we know He had with God; as the imaginary præexistent Soul, which we know nothing of. P. 50.

The third Argument his Lordship uses is taken from the Doxologies in Scripture: but these are all consistent with the Glory due to the Obedience and Sufferings of the Lamb that was flain; and do by no means prove him incapable of laying and his Glory, and humbling himself; as the Scripture hath described.

At length the Bishop, after labouring the point without success, concludes; that, " if the Soul of Christ be not in Union with the divine Logos, it can only have a human Nature: except, as we said, the Logos be his Soul; and then he has only the divine

Nature embodied." P. 55.

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Here his Lordship has granted at once, all that can be desired; to shew, that his Hypothesis is not wanted. For, if we put this last Objection into other words, it will run thus; "except the Logos be his Soul; and then he will only be God incarnate:" [or God, manifest in the Flesh:] for the divine Nature embodied must mean God incarnate. And this is sufficient to explane every thing that is said of this Emmanuel, planely and literally through the whole New Testament; without recourse to any far-fetched or unintelligible Hypothesis, of Two Persons made into One; or a Præexistence of the human Soul.

But, supposing both the Præexistence of the human Soul, and the Union of it with the Divinity, could be proved; yet the Dissiduty, upon his Lordship's Hypothesis, who supposes the Logos to be the supreme God, still remains. His first Objection to the Descent of the Logos, before the Union with the Soul of Christ, was this: "How could He properly be said to come down from Heaven; who could not for a Moment be out of Heaven, any more than God the Father?" P. 23, 24. And yet he afferts the Descent of the eternal Word, in union with the Soul of Christ, as a matter of no difficulty; [P. 53.] just as the ancient Fathers objected to Apollinaris, that Christ could not descend into Hell in his Divine Nature; and yet did accompany his Soul thither.

But here are Two unfurmountable Difficulties to the Hypothefis;

and to all of the like Nature.

First; how the third Person of the Trinity, if he be supreme God, should be capable of local Motion, without union with the human Soul; and not the second: for I should hope, the Christians will not be so hardy as to deny the literal Descent of the Holy Ghost in Person; and tell us, that He also descended only ev everseix as they speak of Christ's Descent. And, Secondly; how the second Person should become more capable of it, after the Union with the Soul of Christ; than he was before. These two Objections are unanswerable.

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III. We

III. We are told, in the New Testament; that Christ hath suffered for our Sins. But the philosophical Divines have made this Doctrine incredible; by declaring him to be selfexistent and impassible. Hilary declares, as I have before observed; that He was free from all Pain, because he was God: and Bishop Pearson says; the Sufferings of Christ were not the Sufferings of his Deity, but of his Humanity; for the divine Essence suffered not: which is the same thing as to confess, that the Sufferings were not undergone by the Word, who was in the beginning with God, and descended from Heaven; but by a mere Man, who had never been in Heaven.

IV. We are told, in the New Testament; that Christ died for us: and this seems to be the most fundamental Article of Christianity; and yet This is denied by many of the philosophical Divines: not indeed in direct words, but as they deny his Sufferings; that is, in obscure and abstruse Terms: which, when explaned, are capable of no other meaning. Bishop Pearson says; "although Christ was more than Man, [i.e. by the Conjunction with the Logos] yet he died, no more than Man can die. A Separation was made between his Soul and Body; but no Difunion to them and his Deity. The Word was once indeed without Soul or Body; but, after it was made Flesh, it never parted from the one or the other." P. 213.— So then, it feems, the Deity was not separated, either from the Soul or Body; and, if that be the Truth, the Deity, who came down from Heaven, did not die; but only that Part of him, which was Human, and had never descended from Heaven; that is, a mere Man.—And even that Part, which he fays did die, yet, he tells us, was never separated from the Deity.

Thus, by the Divines, who are looked upon to be Orthodox, the Descent of Christ from Heaven is denied; under a Notion of His Omnipresence, and incapacity of local Transition: his Humiliation is denied; by afferting his Immutability: his Sufferings are denied; by declaring his Substance to be impassible: and that he did not suffer in the divine, but only in the human Nature: and they deny his Death; under the Notion that the Deity was never separated either from Soul or Body. All which Opinions end in Socinianism; and

suppose, that the Word of God, which came down from Heaven, did not suffer and die; but a mere Man. And herein they not only oppose the plane Doctrines of Scripture; but, what at other times they exalt as the Criterion of the Christian Faith; I mean, the Opinion of the ancient Fathers: and this they do, merely to maintein a Doctrine, which was first decreed to be Orthodox at the Council of Nice, in 325; and had been condemned at Antioch, as Heretical, about forty years before, by eighty Bishops; in the Case

of Paulus Samosatenus.

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I should not here have entered so far into this Argument; had it not been absolutely necessary to clear my Subject from the Objections à priori, which arise from the Homoousian Doctrine; before I undertook to lay before you the Evidence, upon which I embrace Christianity. For, if Christ be the supreme God, as some Divines fuppose; it is impossible to stir a single Step forward in proof of his Descent from Heaven, His Conception, His Humiliation, His Sufferings and Death: All these things are declared of Him, in the New Testament; and foretold of Him, in the Old: and all of them are absolutely impossible to have been undergone by a Being, that is infinite, unchangeable, and impassible.

And therefore, instead of attempting to explane the Christian System by the Philosophy of these Divines; I shall entirely neglect them: and trust [as the Arian and Scripturarian Heretics are accused] of having done to the Scriptures only: following the Rule of Hilary

entirely—

Non creditur Philosophis: creditur Piscatoribus.

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#### ERRATA.

PAGE 127, for opine, read propose.—Where Mr. Jackson is quoted as the Author of The Reply to Dr. Waterland's Desense of his Queries, read Dr. Samuel Clarke; who, I am well informed, was the real Author of it.

## LETTER THE FOURTH.

Profecto aderit Tempus, cum Judei in rectam semitam reducentur; qui nunc errant misere, ignorantia viæ. Nondum omnes dierum Soles occiderunt: Fulgebit illis quoque iterum sua Lux. Cecidisse eos, non Excidisse, certum est.

CUNÆUS, de Rep. Hebr. p. 113.



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Have given you my Reasons already, in my second Letter; why I believe the Angel of the Covenant to be the Messiah: and I am now to shew, upon what Evidence I believe the same Person to be that JESUS; whom the Christians acknowledge to be the CHRIST:

that he came into the World, according to the Promise which he made to our Fathers, in the Person of the Visible febovah, "to make a new Covenant with the house of Israel, and with the house of Judaha; within the time limited by the Prophets for the Messiah's Advent; and in that afflicted state, in which he is sometimes represented in our Scriptures; and was despised, and rejected, and put to Death, by the Rulers of our Nation; but was received by the Gentiles, and many of our Fathers; who were gathered to him, as their Lord and King: and began to set-up that Kingdom, which is to rule over all; and is to last to the End of Ages.

I am fatisfied, you have no more doubt than I have, of the Truth of what is afferted by Maimonides and Abravanel; that the coming of the Messiah is declared in the Law and the Prophets b:

hanc probationem oportet hanc Fidem numerare inter articulos Legis.

See also Poli Synops. ad Dan. ix. 24. p. 1520. In Talmud sic scribunt;—Omnes Prophetæ vancinati sunt de diebus Messia. Talm. Helv. n. 93.—Beracoth. c. i. sol. 3. Sanbed. c. x1.

b See Abravanel de Cap. Fidei, cap. xiv. where he gives his Reasons, why Maimonides confidered the coming of the Messah as an Article of Faith; and particularly Rat. 3. Quia adventus Messah expositus erat in Lege, Prophetis, & Hagiographis. Dominus enim noster Moses, & omnes Prophetæ qui eum consecuti sunt, de illo testantur; & qui hoc modo locuti sunt per Spiritum S. omnes illi conveniunt, prænunciant, atque loquuntur de adventu Regis Messah: Sicuti etiam idem probavi persectà atque perspicuà demonstratione, in Tract. Schamiah Jescherha, quem de adventu Messah concinnavi. Quapropter qui negat ejus adventum, certe is negat ipsam Legem, Prophetas, atque Hagiographos; quia isti omnes de eo testati sunt. Et propter

and all the Prophets, from Moses to Malachi, have prophesied of scarce any thing else. Nor can it be denied; that, about the time when Jesus appeared, there was a very high Expectation; that some one from Judæa should gain the dominion over all. For the Truth of this, we have not only the Authority of the Christian

Scriptures; but also of Suetonius, Tacitus, and Josephus.

The words of fosephus are these; "That which chiefly excited them [i.e. the fews] to this war, was an ambiguous Prophesy, which was also found in the Sacred Writings; that, about that time, some one of them from their Country would rule the World. For this they understood to relate to their own Nation<sup>d</sup>; and many wise Men were deceived with the Interpretation. But in truth, Vespasian's Empire was designed in this prophesy; who was created Emperor in Judæa."

Tacitus says; most of them, [the Jews] had a Notion, that it was conteined in the ancient Books of the Priests; that at that very time, [viz. when Jerusalem was besieged] the East should grow powerful; and some from Judæa should gain the Dominion;

&c e."

Suetonius fays; "an old and conftant opinion had been received, and prevaled all over the East; that it was decreed by the Fates, that at that time Judæa should gain the Dominion over all:" and adds; "the fews, taking that to regard themselves, which appeared by the Event to be predicted of the Roman Empire, rebelled "."

The Account here given us, shews; that either these two Romans had the History of fosephus before them: or else, that

ς Jephus de Beil. Jud. lib. VI. c. v. 4. Το δε επάς αν αυτώς μάλις α προς τον πολεμον ην Χρησμός αμφίδολος διμοίως εν τοῖς ίεροῖς ευρημένος γεμαμασιν, ως κατὰ τον καιρον έκεῖνον ἀπό της χώρας τις αὐτῶν ἄρξει της οἰκυμένης τῶτο οἱ μεν ως οἰκεῖον εξέλαδον καὶ πολλοὶ τῶν σόφων ἐπλανήθησαν περὶ την κρίσιν. Εδήλυ δ' ἄρχ περὶ τῶ Ουεσπασίανῶ τὸ λόΓιον, ἡΓεμονίαν ἀποδειχθέντος ἐπὶ Ἰυδαίας αὐτοκράτορος, &c.

This being the fact; that the Jews interpreted this Prophesy to concern themselves; (finiterpretati, & ad je trabentes) which they had good reason to do, from many other Propheses in the Scriptures; I cannot see why the Bishop of Lichfield and Coventry, Dr. Chandler, has translated the word inames for the Tradition. Scapula explanes it by percipio, excipio; i. e. interpretor, intelligo. Tacitus says, more humana Cupidinis; i. e. their Wishes were the Father to that Interpretation. But Tradition was quite out of the Question.

\* Pluribus persuasio inerat, antiquis Sacerdotum libris contineri; eo ipso tempore fore, ut valente antiquis Sacerdotum libris contineri; eo ipso tempore fore, ut valente antiquis sacerdotum libris contineri; eo ipso tempore fore, ut valente antiquis sacerdotum libris contineri; eo ipso tempore fore, ut valente antiquis sacerdotum libris contineri; eo ipso tempore fore, ut valente antiquis sacerdotum libris contineri; eo ipso tempore fore, ut valente antiquis sacerdotum libris contineri; eo ipso tempore fore, ut valente antiquis sacerdotum libris contineri; eo ipso tempore fore, ut valente antiquis sacerdotum libris contineri; eo ipso tempore fore, ut valente antiquis sacerdotum libris contineri; eo ipso tempore fore, ut valente antiquis sacerdotum libris contineri.

feeret Oriens; protectique Judea rerum potientur. Quæ ambages Vespassarum & Titum prædixerunt. Sed Vulgus, more humanæ cupidinis, Sibi tantam Fatorum magnitudinem interpretati,

ne adversis quidem ad vera mutantur. Hist. lib. V. c. xiii.

6. Percrebuerat Oriente toto vetus & constans Opinio; esse in Fatis, ut eo tempore Judeâ profecti rerum potirentur. Id de Imperio Romano, quantum postea Eventu patuit, prædictum, Judei ad se trahentes rebellarunt. Vosp. cap. iv.

there were then extant some other Writings; which were consulted by them all three. This appears not only from their faying the fame thing in fo fimilar a manner, but from the very words themselves; Sibi interpretati, and ad se trahentes, being each of them a translation of ws oine ion exercity. And neither of them refer primarily to the original Prophefy, nor to any private History; but to common Fame. Tacitus says, most of the Jews had a Notion; &c. Suetonius fays, it was an old and constant Opinion that prevaled: and even fosephus does not refer immediately to the facred Books; but to an ambiguous Prophefy, which was also [ouolos] found in the facred Books. So that they all agree, that it was a common Report; and faid to be conteined in the facred Books.

It has been much disputed; what sacred Books they were, which the Roman Authors here refer-to; and imagined by some to have been the Books of the Sibylls: because it is supposed; that they spake of a King, who was to rule the World; and to conquer the Parthians: and because all the other prophetic Writings among the Romans were looked-upon to be spurious; and ordered to be burned, in the days of Augustus : and chiefly, because both Suetonius and Tacitus speak of the Sibylline Oracles, under the Titles of

Libri Fatales, and Libri Pontificum.

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Suetonius tells us, in the Life of Julius Cæsar, of an uncertain Rumour; that L. Cotta, one of the Quindecimviri, intended to at the next meeting of the Senate, that Cæfar should be called King; because it was conteined in the Libri Fatales, that the Parthians could not be conquered; except by a King h. And Dio, speaking of the same affair, says; there went a report, that the Quindecimviri had divulged, that the Sibyll had declared; the Parthians could not be conquered, except by a King .- What Suetonius therefore here calls Libri Fatales, Dio calls the Books of the Sibylls: and they farther appear to have been the same, be-

Apollinis basi. Suet. Aug. p. 31.

h Appellandum quoque esse Regem; si salvi esse vellemus. Cic. de Divin. II. c. liv. Suet. Jul. p. 79. See the Bishop of Lichsield and Coventry; p. 472, &c.

i Λόγε διελθόντω ώς τῶν ἰερέων τῶν ιξ καλεμένων διαθεούνων ὅτι ἡ Σίζυλλα εἰρηκή α εἰη, μήποῖε

<sup>8</sup> Solos retinuit Sibyllinos, hos quoque delectu habito; condiditque duobus foru'is aureis sub Palatini

τὸς Ηαρθὸς ἄλλως τως τὸλὰν ὑπὸ βασιλίως ἀλῶναι. Dio. lib. XLIV.

k Livy, lib. XXII. ch. lvii. uses the same expression for the Sibylline Books; Decemviri libros adire justi sunt-Interim ex fatalibus libris sacrificia aliquot extraordinaria sacta, and ch. x. This was in the fecond Punic War; when these Books were under the care of the December.

cause they were both under the Care of the Quindecimviri; who

preserved no others.

Tacitus 1 says; that, after the unexpected Death of Julius Casar, who was supposed to be prophesied-of in the Sibylls' books, as the King who should conquer the Parthians; it began to be suspected, that some spurious Pieces were gotten abroad; under the celebrated names of the Sibylls: and Tiberius very severely reprimanded Gallus the Quindecimvir; for getting one of the Sibylls' books to be received in a thin Senate, before it had passed the examination of the College of the sistem Priests—These therefore were the same Books, which Suetonius here calls the Libri Fatales.

Let us now consider; what books they were, which fosephus here refers-to. For as these three Writers all refer us to some facred Books, in which this Prophefy was conteined; it is probable, that they all refer to the same books: though the Romans might not know, what books they were. However, it is by no means to be supposed; that Josephus should call the Sibylline Oracles by that Name. For the Jews neither looked-upon them to be facred; nor, if this report had arisen from them, would they have paid any regard to it; much less have made it an occasion of Rebellion. And the Case was the same, with the other Eastern Nations; who would have received no Prophefy, that was not ancient and constant in their own Country; and supported by the Authority of their own Priests. Now Daniel, in whole Writings this Prophefy is still extant; was constituted Master of the Magi by Nebuchadnezzar, about the year 600 before Christ; and gave out the Prophety of Messiah the Prince, who should reign over all, in the first year of Darius the Mede; [Dan. ix. 1.] and the Magi were the established Priests of the Persian Empire m.

But,

<sup>1</sup> Tacit. Annal. VI. 12.

Magi, says Suidas, is the Persic word for Priests. Μάγοι σαρὰ Πέρσαις οἱ φιλόσοφα καὶ φιλόθεοι and Helychius writes, Magum a Persis vocari τὸν Θεοσείς καὶ Θεόλοιον καὶ Ἱερέα and Plato interprets Magia, Θεῶν Θεράπεια. They pretended to Prophesy, and to a particular Intimacy with the Supreme Being; as we are told by Diogenes Laertius, in the Pröem: and therefore it is not probable, they would neglect the opportunity of gaining a Reputation; by espousing the Prophesies of Daniel, their Archimagus: and preserving such extraordinary marks of the divine tavour towards the head of their own sect. And this, by the way, will account for the presents made by the Magi, who were at Jerusalem, at the Expiration of Daniel's seventy weeks; saying, Where is He, that is born King of the Jews? for we have seen his Star in τη ἀναθολή, and are come to worship Him. Matt. ii. 2.

But, however this may be, Josephus has explaned his own meaning; and told us, that by the Sacred Writings he means the holy Scriptures. "If any man, fays he, be so curious as to enquire into these things; [i. e. future Events;] and to understand fuch matters as are hidden: let him read the Book of Daniel; which he will find among the Sacred Writings .- The Sacred Writings, therefore, which Josephus refers-to, is that Collection of Writings; among which the Book of Daniel is to be found: and indeed there could be no other writings, which Josephus would honour with fuch a Title; notwithstanding this Prophesy might also have been preserved among the Writings of the Magi, and might from thence have spread abroad through the Eastern Countries: which will account for Josephus' making use of the word imains. It was an ambiguous Prophesy, or a Prophesy of doubtful Interpretation; which was Also found in the holy Scriptures. So that we need go no farther to find what the Prophely is, to which he refers; if it be contained in the Prophesies of Daniel. And therefore when Suetonius and Tacitus refer us, as Josephus does, to lome facred Books in which this Prophefy was conteined; it feems to be very probable, that they either copied from Josephus, or from fome other Writer; without knowing, where the Original Sacred Writings were to be found. And though it would be very reasonable to conclude; that the Roman Writers would have intended the Books of the Sibylls, by the words Libri Fatales, &c. if they had been speaking of a Report propagated at Rome; yet, when they are speaking of a Prophesy, which prevaled in the East, and was believed by the fews; the Sibylline Oracles must be out of the Question: and the Romans must be supposed to speak of such Books; as were held facred in the Eastern Countries, and among the Terus.

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We find, that the Prophesies of the Cumæan Sibyll were burned with the Capitol in the time of Sylla, U. C. 671; in the year 82 before the Christian Æra: and, as no copy was taken of them, neither Suetonius nor Tacitus could know any thing of their Contents. Soon after this, in the year 67, upon a motion which Curio the Consul made in the Senate, other Prophesies of the Sibylls were diligently sought out, and brought to Rome; as we find by

Fenefiella, cited by Lactantius': for which purpose Gabinius, Octacilius, and Valerius, were fent to Erythræ, Samos, &c. who brought about 1000 verses; and they were placed in the Capitol: and many, which were received at that time, were rejected afterwards. Now we have no argument for the Authenticity of any of these, but the decision of the Quindecimviri , who were to judge, whether they were genuine or no: and tometimes feveral of these Judges were not prefent at the Examination.—This being the Case, it does not feem to be at all material to the cause of Christianity; whether the Prophety, that the Parthians could not be conquered, except by a King, was in the Sibylline Books; or not. Nor can I fee any advantage from confounding that Prophefy, which even the Romans looked upon as a forgery; with the plane and determinate Prophefies in Daniel, of a Prince who should reign over all; and the Testimony of these three Writers: which amounts to a proof, that this was an old and constant opinion all over the East; and conteined in their Sacerdotal Books. For this in truth is all the question the Christians are concerned in. As to the Sibylline Books; they were probably either all forged, or else taken from the Prophefies of the Old Testament: For nothing could be more easy, than to put those Prophesies into another form; and then pass them of upon the world as Originals: and I am afraid, there have been times; when neither Jews nor Christians would have scrupled it; to ferve their Cause 4.—But to go on; If there be any Prophesy of

\* Simpsoni Chron. Cath. p. vii. p. 74.

The Prophety of a King, that should conquer the Parthians; might be framed from the Scriptures, that a King was to reign over all: and thus the Story of Alyages' Dream, relating to his Grandson Cyrus' becoming Lord of all Asia; recorded by Justin [I. I. c. iv.] and the Oracle's answer to Cræsus, that, if he passed the Halys, he should destroy a great Government; [in the Clio of Herodotus] and the Prophety of Nebuchadnezzar, mentioned by Megasthenes, that a Persian Mule should conquer the Babylonians; might also be framed: without imagining the Heathens received their Intelligence from Superior Beings. For the Scripture Propheses, that the Medes and Persians should conquer Babylon, were much earlier than the Days of Asyages: and Cyrus is mentioned in them as a great Conqueror; as we find by the following Texts. Is. xiii. 17. "Behold, I will stir up the Medes against them; which shall not regard Silver, and as for Gold they shall not delight in it: Their Bows also shall dash the young Men to pieces, and they shall have no pity on the fruit of the womb; their Eye shall not spare Children. And Babylon, the Glory of Kingdoms, the Beauty of the Chaldees' Excellency, shall be as when God overthrew Sodom and Gomerrah; &c." And Jeremiah, li. 11. says; "Make bright the Arrows, gather the Shields; the Lord hath raised-up the Spirit of the Kings of the Medes: for his Device is against Babylon, to destroy it." And again, ver. 27, 28. "Call together against her the Kingdoms of Ararat, Minni, [or Armenia;] and Aschenaz, [or Phrygia Minor—See Sir Islaec, Newton's

these things in the Scripture, prior to the Events referred to; it is of very little consequence, whether we can or cannot account how the

Newton's Chronology; p. 323.] appoint a Captain against her; cause the Horses to come up as the rough Caterpillars; prepare against her the Nations; with the Kings of the Medes, the Captains thereof, and all the Rulers thereof, and all the Land of his Dominion." And Isaiab, in another Prophess, [Is. xxi. 2.] says; "A grievous Vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth; go up, O Elam! [or Persia] besiege, O Media! all the sighing thereof have I made to cease." And this Vision includes the Destruction

of Babylon, in the 9th verfe.

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And all this may easily be collected to relate to Cyrus, from his being mentioned by Name as a great Conqueror; and God's declaring, that he led him by the hand to Victory. "Thus saith the Lord to his Anointed; to Cyrus, whose right-hand I have holden to subdue Nations before him; and I will loose the loins of Kings to open before him the two-leaved Gates, and the Gates shall not be shut: I will go before Thee, and make the crooked places straight; and I will break in pieces the gates of Brass, and cut in funder the bars of Iron; and I will give Thee the treasures of Darkness, and hidden riches of secret places; that thou mayest know, that I the Lord, who call thee by thy Name, am the God of Israel. For Jacob my Servant's sake, and Israel mine Elect, I have even called Thee by thy Name; I have surnamed Thee, though thou hast not known Me." Is. xlv. Now these Prophesies were given, several years before either Cyrus or Assages were born: and in them we see sufficient Data, on which to found the dream of Assages; and the Interpretation of it, with regard to the Conquests of Cyrus.

As to what Megafthenes fays of Nebuchadnezzar's Prophety, that Cyrus should reign over Babylon; Nebuchadnezzar might have collected it from the Prophesies already mentioned, and the great Character and Station of Cyrus; [who was then 38 years of age, and Brother-in-law to Darius the Median] and particularly from the xlivth Chapter of Isaiah, where God speaketh of Himself as "Him that confirmeth the Word [or Prophety] of his Servant, and performeth the Counsel of his Messengers; [ver. 26, 27, 28.] that saith to Jerusalem, thou shalt be inhabited; and to the Cities of Judah, ye shall be built; and I will raise up the decayed Places thereof; that saith to the Deep, be dry, and I will dry-up thy Rivers; that saith of Cyrus, He is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the Temple, thy soundation shall be laid." And, ch. xlv. 13. speaking again of Cyrus, he saith; "I have raised him up in Righteousness, and will direct all his ways: he shall build my City, and he shall let go my Captives, not for Price nor Reward; saith the Lord of Hosts."

Now this was as remarkable a Prophefy of Cyrus's Conquetts to Nebuchadnezzar; who had deftroyed Jerufalem, and the Temple, and then held the People captive; as could possibly be expressed: For he must know; that Cyrus could have no power to loose the Jewish Captives at Babyian, or to build-up the Cities of Judah and Jerufalem; except He should be Master of the

Kingdom of the Baby onians.

If it be asked, how Nebuchadnezzar came to call Cyrus a Persian Mule; it may be answered, It does not appear that he did so. Cyrus was his Persian name; and the same by which he is called by Isaiah, and spoken-of as a great Conqueror; and probably was the Name by which his Uncle Nebuchadnezzar spake of him, as the Conquerer of Babylon. But the name Cyrus, which in the Persian language signifies a Mule, might be translated so by the Historians; and thence the Story arose of a Persian Mule. And this Conjecture is confirmed by other instances; particularly in that the same mistake has happened in relation to Space, the Nurse of Cyrus. Space in Persic signifies a Bitch; and we find her Story told by the Greeks, under the name Kuw; and so Cyrus is said to have been nursed by a Bitch.

It is probable, that he was called Cyrus; because he was born of a Mede and Persian. For though it was customary for the Royal Families of those times to intermarry with the neighbouring Nations; it was customary among the Persians to marry within themselves: which might

make an external marriage the more remarkable.

the Sibylline Prophesies were understood by these Romans; or from whence they received the Accounts they give us. And therefore, as Dr. Sykes justly observes; " let the Book of Daniel be mangled, or made-up by the Sanhedrim, out of Papers left by Daniel; or let it be written as late as 200 years before Christ, as Porphyry vainly imagined; [Objections, which the Dr. had just before considered:] vet still my Observation is good; that in this Book is an express and clear Prophefy of a Kingdom, which God was to erect. And were this only to be confidered, a sufficient Foundation is laid for that ancient and constant opinion; that one from Judæa was to arife, and to obtein a dominion over all. And those, who would destroy the Credibility of the Gospel, must in some manner or other shew; that there is not a sufficient foundation in the Scripture, for the Expectation of the Meffiah-or deny the Credibility of the miraculous Works which Jesus performed—or refute the Accounts of his Resurrection. These being the Evidences produced by our Saviour, thathe was what he pretended to ber."

The Prophesies of Daniel, as Sir Isaac Newton observes, were in the greatest Repute among the Jews; till the reign of the

As I am now upon probable Conjectures only, I shall venture to add in this Place a very remarkable Circumstance in Herodotus's account of the Conquest of Cræsus by Cyrus; with a Solution of it from the Book of Daniel. Herodotus tells us; that one Reason, why Crasus was condemned to the flames by Cyrus, was this; because he had learned, that He was Ocosions, a religious man; or a worshipper of the Gods; and had a mind to see, whether any of them would preserve him.—This was in the year before Christ 544; and Shadrac, Meshech, and Abedwego were carried captive with Daniel to Babylon in the year 598, fifty-four years before; and were preserved by the Power of God, when cast into the fiery Furnace, at the Court of Cyru's Uncle, Nebuchadnezzar; when Cyrus was a Child in Perfia; and Nebuchadnezzar upon this Account made a Decree; in which it was declared, that no other God could deliver after that fort. Dan. iii. 29. Now Cyrus, who was about fifty-five years of Age at the Conquest of Crassis, knowing that Crassis was famous through the World for his Presents to the Temples of the Heathen Gods; might be willing to try, whether the Gods of Crasus were not as powerful and propitious to their Worshippers; as Jehovah, the God of the Jews. And in this Light, the action of Cyrus was natural enough; in a Country, where fuch Cruelty was not uncommon. But if Cyrus had never heard of any fuch Deliverance of pious Men, by the divine Interpolition; it must appear to be an extravagant and unaccountable thing, unworthy of the Characte: of so great and wife a Prince: or that the Historian should mention such a strange Story.—It is very remarkable; that, in the whole Discourse of Daniel to Nebuchadnezzar, he never once attempts to declare the Unity of the Lord Jehovah; but only his Supremacy: which was the Question Cyrus seems desirous of trying; i.e. whether any of the Gods of Crafus was as powerful as the God of the Jews. This was a question, which he might think to be of sufficient Consequence to excuse the way he undertook to solve it: especially, if he really believed his Gods would save him; as the God of Ifrael had faved His Worshippers.

Roman Emperor Hadrian. And Dr. Allix informs us; that R. Eliezer, who lived under Trajan, observed; that the Reading the Old Testament made the Yews turn Heretics; i. e. Christians: himfelf being fuspected of being inclin'able that way. So that in aftertimes they preferred much the Study of the Missian, that is to fay, of their Traditions; before that of the Law itself "." the Prophet Daniel got out of Repute, more than the Rest; " being the most distinct in order of Time, and easiest to be understood: and to reject his Prophesies, is to reject the Christian Religion. For this Religion is founded upon his Prophefy concerning the Messiah "." But, in the time of Josephus, this Prophet was in the highest Repute: and he himself gives very large Attestations to his writings and character. He calls him "one of the greatest Prophets x;" and fays, "the Spirit of God was in him; and the " books which he hath written and left behind him, are, even to "this time, read among us; and we believe, from the accounts " we there find, that he had intercourse with God ";" and a little farther on he quotes his Prophesies, as a Proof, that the Epicureans were mistaking, in excluding Providence from the Government of the World; and that, because, if there were no Providence, there could be no Prophesy. And he tells us; that Daniel did not only prophely future Events, as other Prophets did; but also determined the Time, when they should come to pass. And by this last observation he directs us to fearch in the Book of Daniel for the exact Time, when the Prophefy of a King who should reign over all should commence; rather than in any other of the Prophets.

Accordingly, we are told by Daniel; after he had explaned to Nebuchadnezzar the Vision of the Four great Monarchies, which were to follow one another successively—that, in the days of these Kings; i.e. before the end of the fourth Kingdom, or Monarchy of the Romans; [as Josephus himself understood it] the God of Heaven would fet-up a Kingdom, which should never be destroyed. words are these: - "And in the days of these Kings shall the God of

Sir Isaac Newton, on the Prophefies of Daniel; p. 25.

Allix' Judgement of the Fewish Church; p. 326.

<sup>&</sup>quot; Sir IJaac Newton; p. 15 and 25. \* Eis τῶν μεγίςων ωροφητῶν. Chandler's Vind. p. 71. And he declares, that he lived 240 years before Judas Maccabæus; i. e. the times of Antiochus. Antiq. XII. c. xi. See Sykes' Essay; edit. 2. part 29.

Jy. Ant. XII. c. vii. § 6.

Heaven fet-up a Kingdom, which shall never be destroyed: and the Kingdom shall not be left to other people, but it shall break in pieces and confume all these Kingdoms; and it shall stand for ever." Dan. ii. 44.—and so again, Dan. vii. 13, 14. And if this De. scription of the eternal Kingdom to be erected, be compared with his Prophefy of Messiah the Prince, in the ninth Chapter, Verse 26: who was to be cut-off at the End of threefcore and two weeks; we shall find the time determined to an exactness by Daniel: which had

not been done by any of the other Prophets.

Here we fee not only the original Prophefy of a King who should reign over all, upon which the old and constant Opinion which prevaled over all the East was founded; [agreably to the promise made to Abraham, and the Covenant with David but the Reason also why the Ferus expected him [ rasa row rasport eo ipso tempore at that particular time; which expectation, according to 70sephus, was the occasion of the war with the Romans : and, besides this, we see the very principle of the mistake both of Fosephus and all others; who attributed the Kingdom, that was to be over all,

to Vespasian.

The Prophet had faid; "the People of the Prince that shall come, shall destroy the City and the Sanctuary:" Dan. ix. 26. and these People were certainly the Roman Soldiers under Vespasian; and confequently, Vespasian was the Prince that should come: and upon this Fosephus most probably built, when he ventured to foretell to him, that he should be Emperor: and fo far his Interpretation appears to be just; viz. that Vespasian should be the Prince of the Roman People: But he was very much mistaking; when he imagined, that the Prince of the People who should destroy the City, was the Prince who should reign over all: though he was not fingular in that Interpretation; for We are told, that R. Jochanan Ben Zacchai also, flying out of Jerusalem at the same time, faluted Vespasian Emperor; saying, He should rule the World, or become Prince over all; who should destroy that City a.

The Text quoted by the Bishop of Lichfield and Coventry, Numb. xxiv. 7. gives no Reason, why the Jews expected the Messiah at that particular time. The Bishop seems to fall into a like mistake with Mr. Collins; and quotes a Text, which only proves that the Messiah was expected; when he ought to have proved, that he was expected at that particular time; which oceafioned the War with the Romans.

They planely faw in those Prophesies, there was a Prince foretold, who should destroy the City and Sanctuary; and a Prince, who should be cut-off; and a Prince, who should reign over all: and the date of the Prophefy, when his Kingdom should begin, was now out; and they supposed, no other Prince had appeared to accomplish the Prophefy, but Vespasian: and therefore there is no wonder some of them should choose, rather than allow their Prophesies to be false, to consider Vespasian both as the Prince who should destroy the City, and the Prince who should reign over all. And this they thought themselves forced to, as the only means to save the Credit of their Prophets; notwithstanding the Chacams, or wise Men, had till that time considered the Prophesy to be oineson, particularly relating to their own Nation; whereas Vespasian's rise to the Empire had no more relation to Judæa, than to any other Province. And it appeared, in the Event; that the Prince who was to reign over all, was not the Prince who should destroy the City; but the Prince who was to be cut-off.

But though it was very natural for them, in such Circumstances, to be forced into this Interpretation; because no more than one Prince was supposed to have appeared: and also because it was more likely to be true in fact, that he who should destroy the City, should be the conquering Prince that should reign over all; than He that should be cut-off: yet we find, the wife Men were greatly disappointed with it; and the whole Prophesy was hereby rendered more obscure than ever: So that Josephus had reason to call it an ambiguous Prophefy; supposing it to be accomplished in a Sense, which did not appear to be a natural one; or at all fatisfactory. For however He might venture to flatter Vespasian in this respect; it is certain, from many other of our Prophefies relating to the same Person; that the Prince who should reign over all, was to be of a very different Character. He was to be just, and having Sal-He was to be the Lord, our Righteousness. He was to be the One Shepherd over usd; and David was to be our Prince for ever. Our Noble-One was to be of Ourselves; and our Governer

Zech. ix. 9. Jer. xxiii. 6. xxxiii. 16. Ezek. xxiv. 23. xxxvii. 24, 25.

to procede from the midst of us. And consequently an Interpretation, which supposed all these characters to centre in Vespasian, could never fatisfy any person; who was versed in the prophetic Writings, and acknowledged this Prophefy to be aireion as we fee

in fact it did not; but was looked-upon to be ambiguous.

But in truth the Messiah's Kingdom was a Subject, which neither Philo nor Josephus chose to speak freely upon; whatever they might think of it themselves : and perhaps it would have been highly imprudent in them to declare to their Conquerers, that a King over the whole World still continued to be expected to arise from our Nation. They feem to have acted much more wifely, by leaving the matter in obscurity to the Heathers; and at the same time explaning to the Yews the Prophesies which had been already fulfilled. For they could very well understand, what Philo observes; that the Completion of a Part of what was promifed, was a good reason for our believing the Rest. This was a rational foundation of their Faith; and fuch as God had vouchfafed to them from the beginning.

e Jerem. xxx. 21. This Text should be translated in the fingular Number: their Noble One shall be of themselves; and their Governer shall procede from the midst of them; and I will cause Him to draw near, and He shall approche unto me. And this Text is understood of the Messias in the Targum; and paralleled with Dan. vii. 13. "They brought Him [the Son of Man] near before him." See Midr. Tillim on Ps. xxi. 7. and others, in Pearson on the Creed; art. vii.

p. 293.
f Josephus, in Book XII. of his Antiq. when this Subject falls directly in his way, purposely avoids it. "Daniel, says he, added his interpretation of the Stone; [which is agreed by our Rabbins to fignify the Meffiab's Kingdom] but I do not think fit to relate that: my Bufiness being only to give a History of things past and over, and not of things to come." Jos. Aat.

X. XI. Bp. Chandler; p. 104.

Philo, who lived before Josephus, speaks of the Messac's Kingdom with the same Caution; de Pram. & Pan. p. 93, 94. For he first just touches upon the Prophesy in Numb. xxiv. 7.

"He [Jacob] shall pour the Water out of his Buckets, and his Seed shall be in many Waters,

"He [Jacob] shall be higher than Aggs, and his Kingdom shall be exalted:" [where the Person and his King shall be higher than Agag, and his Kingdom shall be exalted: [where the Person spoken-of is understood to be the Messiah, by the three Jewish Paraphrasts; and since them by Maimonides:] and then expresses himself thus—"For, as the Oracle saith; a Man shall go forth, and warring against great and populous Nations, shall overcome them; God sending suitable help to the Godly.—This Man shall extend his Conquests for the good of the Conquered; fo as to be the Strength of the Empire, and the Head of all Mankind: Κράτος Αρχης, Κεφαλή as to be the the strength of the Emphe, and the Head of an Hamana. Reputs, Aspects, Aspects and Properties in fuch a manner; as to encourage the Faith of the Jow, and the Hopes he builds on the Prophelies; and yet at the fame time is very obscure and unintelligible to the Heathens." Whithy, on I Pet. v. 13. and what Josephus calls the Sacred Writings, Philo here calls more obscurely the Oracle: for he lived in a Time more dangerous to Prophetic Writings. See Bishop Chandler's Defense of Christianity; P. 26.

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But had fosephus been ever so well satisfied, that the Person here spoken-of, as the Prince who should reign over all, was not Vespasian, but Messiah the Prince; as had long been understood by our People: vet was the Prophefy as ambiguous upon that Supposition, as upon any other. First, because they did not allow that any such Prince had appeared; and Secondly, because this very prophesy declared, that Messiah should be cut-off. And that the same person should be cut-off, and yet reign for ever; and after pouring out his Soul to death, should fee his feed, and prolong his days; seemed to be so impossible, according to the common fense of the words; as to give room for the Notion of some ambiguous meaning, which they could not then comprehend. They were under the very same difficulty, as is mentioned by St. John: "We have heard, fay they, out of the Law; that Christ abideth for ever: and how fayest thou, the Son of Man must be lifted-up? Who is this Son of Man's?" And if they had not had the firmest dependence upon the divine inspiration of the Prophets; they must have looked upon the prophety not as doubtful or ambiguous, but absolutely contradictory and impossible. And it is here that the Christians come-in to our Relief; and undertake to explane to us the accomplishment of those very prophesies, by a detail of plane Historical Facts; which the wifest of our Chacams in the days of Josephus, and ever fince, have looked upon to be ambiguous and incomprehensible.

Whether the Christians have succeeded better than We, in the explanation of this Prophesy; is the Question between us. But as the very attempt proves, that they are carrying-on the same important Speculations with Ourselves; and argue from the same prophesies, which we allow to be authentic; and frequently speak of us with great Respect is I can see no reason, why we should resuse them the hearing; unless we can prove them to be in an Error, by arguing against them à priori; as I own, till of late.

I have always used to do myself.

Nos qui arctiore Vinculo [quam Pagani] illis [scil. Judais] sociamur, amemus inter nos; & hoc habeanus commune, quod justa audimus ejustem Numinis. Cuncus de Repub. Heb. p. 116.—Divus quidem Paulus pro illis caput suum devovere cupit; adeo impense amat gentem. &c.—ad hæc sera tempora quod attinet, sane si bene rationem putamus, haud exiguum est, quod illi genti nostra debet Religio. &c. Et prosecto D. Paulus veneratur eos, & laudibus magnisice essert [sic] errantes. Quorum est Adoptio et Gloria, &c.—Quæ poterat esse major Nobilitas? Tot Patriarchas, Vatesque & Reges in avis proavisque numerant; denique tot excelsos & divina Virtute Viros, quorum sunt nomina Cælo consecrata. p. 114, &c.

It hath been already shewn, in my second Letter; that Messiah the Prince, the same who is here prophesied-of, that he should be cut-off before the destruction of the City and Sanctuary; is declared by the Prophet Malachi, and proved by abundant Testimonies of the Old Testament, to be the Angel of the Covenant: and that the New Testament agrees in the same Doctrine. And as this Belief will clear the Subject from many difficulties; which I used to look upon not only as unanswerable Objections to Christianity, but instances of direct and wicked Blasphemy; and argued against it under that Notion, as a Religion in its very Nature contradictory to the honour of God and his Attributes; it will be proper in the first place, in order to clear the way for my Friend, as I did for my Self; to answer the Objections which I then made, and thought to be unsurmountable.

r. And, in the first place, nothing ever appeared to me more improbable; than that the Angel of the Covenant, who for so many ages had ministred to the will of the Supreme Jehovah; coming in his Name, and exercising his Authority in the Government of the World; should on a sudden give place to an other Person, whom neither We nor our Fathers had known; and be superseded in his Office and Ministry, we know not why; in direct opposition to his own promise given to Jacob, that He would not leave him; till he had personmed all that he had said unto him; and to all the Prophets; who have so frequently declared, that his Government should

be eternal over us.

I argued farther; that the Person, who first exercised this Office and Ministry, and who was particularly declared to be our King and Saviour; the same febovah, who took us by the hand to lead us out of Egypt; had promised that he would come again, and dwell among us, and save us in the latter days k. But in what Character can He possibly appear; if the Christian Messah hath succeded to his Character, Office, and Ministry, in every respect? As being called the Saviour of the World, Emmanuel, or God with us, the express Image of the invisible Jehovah, and is equipped, he that cometh in the name of the Lord; in which Character and Title it is that Christ expects to be received at his second appearance; as he declares

i Gen. xxviii. 15. Lech. ii. 10, 11. Hoj. i. 7. Zech. x. 12. Mic. iv. 7.

himself: "Ye shall not see me henceforth; till ye shall say, Blessed is he that cometh in the name of the Lord!:" Which words are explaned by the Christians, to mean; that he will come Dei mandato, potestate, virtute, vice, velut Dei legalus, gerens Personam Deim; than which there cannot be a more perfect Character given of the Jehovah-Angel. So that, if he be not the same person, the Christian Doctrine is incredible; for there cannot possibly be two such Persons. Our Scriptures every where declare; there is but One Lord, and his Name One, and there can be no Second Lord, or Saviour, or Emmanuel. These reasons I still look upon as unanswerable. But, if Christ be the Jehovah-Angel, all is plane and easy before us. He still mainteins his Dignity, and Authority, and Office; and his

Promises may be still completed.

2. Secondly, what was always looked-upon as a great stumblingblock to our Nation, and appeared to us to invalidate the evidence of all the Miracles which the Christians alleged in support of their Notions; was the abolition of the Mofaic Laws: those Laws, which we received from Jehovah; when he descended on Mount Zion, in the most folemn and astonishing manner; accompanied with Thunder, and Lightning, and Earthquakes; and all the appearance of a Revelation from the Supreme God. But, if Christ be the Jehovah himself, who appeared and gave the Law; this Objection also ceases. For, in the first place, our own Prophets have declared; that in process of time, a new Covenant would be made with us; by the same Jehovah, who gave us the Laws of Moses. "Behold, the days come, faith Jehovah; that I will make a new Covenant with the house of Israel; I will put my Law in their inward Parts, and write it in their hearts; faith febovab—and I will forgive their Iniquity, and will remember their Sin no more." And again; "I will make an everlasting Covenant with them; that I will not turn away from them to do them good, but I will put my fear in their Hearts ";" &c. And therefore we can neither expect, nor allow of, any alteration in our Laws; by any other Person. And accordingly R. Albo, whom we call the divine Philosopher; proves, in his book of Articles; that the Law may

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Matt. xxiii. 39.

<sup>\*</sup> Poli Synop.

\* Zech, xiv. 9. Pf. 1xxxiii. 18.

\* Jer. xxxii. 31. 33, 34.—xxxii. 40.

be changed by God, as he pleases; so as may be best fitted to the Condition and Circumstances of Mankind: which he illustrates by the Comparison of a Physician; who alters his Prescriptions, according to the State of the Patient P. I observe therefore, secondly: that this new Covenant could not possibly be made in fo proper a Time; as when the Laws of Moses should become impracticable: and this was the Cafe, when our Nation and Sanctuary were to be destroyed; and We were to be dispersed through all the World; and should not be any longer able to perform the Sacrifices, which God had commanded to be performed at the Temple only 9: nor come up thither from all parts, three times a year, at the great Feafts; as commanded r. And much less could these Laws be observed; when the Messiah was to become a Light to the Gentiles, and the Salvation of God unto the End of all the Earth; and all Nations should worship him. This would have been impossible: and accordingly we are told by Isaiah, in direct Contradiction to the Mosaic Law; "that the Priests and the Levites should be made from among the Gentiles': and this was to be, when all Flesh was to come and worship before Jehovaht." And Malachi fays; "From the rifing of the Sun, even to the going down of the same, my Name shall be great among the Gentiles; and in every place Incense u shall be offered unto my Name, and a pure Offering: for my Name shall be great among the Heathen \*." And we are told by Isaiah; "In that day there shall be an Altar to Febovah in the midst of the Land of Egypt, and a pillar at the border thereof to 'Jehovah;' and here the Egyptians, and Assyrians, and Israelites, shall all worship Je-

P Tract. III. cap. xiii. xiv.

R. Albo, [quoted by Vorstius, in his Notes upon Maimonides de Fund. Legis; p. 121.] fays; "Potest fieri, ut in eam [Legem] cadat mutatio respectu accipientis."—And again; "Scriptura non nisi nos admonet, ne addamus aut subtrahamus aliquid Præceptis; pro nostro libitu vel arbitrio: Sed quid prohibet, quo minus Ipse Benedictus addat aut demat; prout Sapientia ejus statuit?" &c. And he supplies us with an Answer to Deut. xxiii. 14. and other Texts which speak of the Law's being Everlasting; in lib. III. cap. 6. shewing; that the Phrases aternum, resque in aternum, aut in aternum, Statutum aternum, &c. are not designed to express and teach the Eternity of the Law, but a certain and determinate Time; Tempus circumscriptum, vel determinatum; which he proves from Prov. xx. 25. Jer. ii. 20. Mal. vii. 4. Ps. lxi. 5. Is. xlv. 17. Eccles. i. 10. Ex. xxi. 4. I Sam. 1. 28. Numb. viii. 24. Is. xxxii. 14. Ps. lxviii. 10. Is. lxviii. 60. &c.

<sup>9</sup> Deut. xii. 14.

r Deut. xvi. 16.

s 1/. lxvi. 21.

<sup>1</sup> Ibid. verfe 23.

Incense, in the Revelation of St. John, is said to be the Prayers of the Saints; chap. v. Mal. i. 2.

hovah; whom fehovah of Hosts shall bless, saying, Blessed be Egypt, my People; and Affyria, the Work of my hand; and Ifrael, mine Inheritance y." Thus, as the Kingdom of the Messiah was to be extended, the Laws of his Kingdom were also to be extended; as the Nature of the thing required: that all his Subjects might worship him in the same manner. And therefore, thirdly; If it be asked, by what Power and Authority fo great a change in the Law could be made; for that no Being in the Universe could have Authority to abrogate or change those Laws, which Jehovah himself had given us; the Prophet Daniel will give a plane and direct answer. For, speaking of Messiah the Prince, he tells us; "He shall confirm the Covenant with many, for [or in] one Week; and in the midst of the Week, He shall cause the Sacrifice and Oblation to cease 2."— It was therefore Messiah the Prince, that was to abrogate our Laws; that is, the same Jehovah, who made the first Covenant with our Fathers; in the day that he took them by the hand to bring them out of the Land of Egypt : and consequently, the Mosaic Law was to be abolished by the same Person, by whom it was promulged: and no Man can deny, that the fame Power and Authority that makes a Law, hath a right to change or abrogate it. And accordingly, St. Chrysoftom teaches; that " Christ therefore gave the Law, that he might have Authority, when it was convenient, to put an end to it b." But,

3. What appeared to me a very shocking part of the Christian System, and what I could not avoid looking-upon as a great affront and blasphemy against God, was this; that they not only afferted, that the Laws of God were to be abrogated; but that it was to be done by his Command: and boafted of miraculous gifts, by which he gave Evidence to their pretentions, that they received their Power from him to that Purpole, and acted by his Authority: making the Power of God, as it then appeared to me,

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Dan. ix. 27. or, as Sir Ijaac Newton translates it; in La's a week he shall cause the Sacrifice and Oblation to cease: That is, by the War of the Romans upon the Jews; which war, after some commotions, began in the thirteenth year of Nero, A. D. 67, in the Spring; when Vespasian with an Army invaded them: and ended in the second year of Vespasian, A.D. 70; in Autumn, Sept. 7; when Titus took the City; having burned the Temple twenty-leven days betore: So that it lasted three years and an half. Sir Islac Newton on the Propheties; p. 136.

Jer. xxxi. 32. Tenison of Idolatry; p. 332.

fubservient to the destruction of his own Laws. This seemed to be so apparent an Absurdity; as ruined the Evidence from Miracles, which was brought to support it; and returned in discredit upon the Miracles themselves. For, though we could not deny the Facts, and indeed we did not offer at it; yet we could not admit any Miracles, let them be ever so extraordinary, as an Evidence against God himself: and therefore there is no wonder that our Fathers attributed such essents to Magic Art, which was then believed; i.e. to the worst of Causes, and of Authors: rather than receive them as the act of God, in contradiction to his own Laws.

Thus we ourselves have often reasoned together, in former days, upon this Subject; and always looked-upon the Argument to be decisive. Nay, we considered our Opposition to such Evidence to be highly meritorious; as being commanded in the Book of the Law: which I have frequently quoted, both to fews and Christians, "If there arise among you a Prophet, or a Dreamer of Dreams; and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto Thee; saying, Let us go after other Gods, (which thou hast not known,) and let us serve them; thou shalt not hearken unto the words of that Prophet, or that Dreamer of Dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart, and with all your soul:—and that Prophet or Dreamer of Dreams shall be put to death d."

But when I afterwards confidered, that the bringing-in of a new Covenant was foretold by the Prophets; and therefore the Abolition of the Mosaic Law might be so far from an Opposition to God, as to be an actual Accomplishment of his Promise; and that Miracles were absolutely necessary to give a Sanction to the new Covenant, whenever it should be introduced; (for no Authority could alter the Laws of God, but his own; which could only be known by Miracles, or Prophesy; or both together:) And when I farther considered; that the Person, by whom they were said to be changed, was declared, both in the Old and New Testament, to be the Visible Jehovah, by whom they were promulged; I must own, that all my Objections à priori subsided: together with all that heat and

d Deut. xiii. 1, 2, 3, 5.

P. 33. Note 4. And Maimonides; p. 18. note 2.

resentment, which I had from my youth indulged and cherished against the Christian Principles. For, if Christ be the Visible Jehovah, he had an undoubted Right to abrogate whatever Laws he pleased; and to establish new ones in their stead: nor could there be any question made, but that, under the Character of the Messiah, he would carry-on his Ministry, in the latter ages of the World, in the same powerful manner in which he had acted in former times; when he led our Fathers in the Wilderness. For, no reason can be given, why he should be obliged to restrain himself now, more than formerly, from acting according to his own natural powers; and from performing such things as we look upon to be miraculous; i.e. such as are beyond the powers of Man: and much less reason can we have to suppose any such restraint; when we consider, that it was one main part of his Design to prove himself the Son of God by the Exercise of a power Superior to that of Man.

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It appears then, from this one Principle; [viz. that Jesus Christ was the Angel of the Covenant;] that the Christian System is entirely freed from Four Capital Objections à priori, which have prevented our people almost universally from examining into the Proof

1. That Jesus Christ is not a second supreme God, which is objected to the Christians in my First Letter; but the Son of the One supreme God, who ministred to the Will of the One supreme God, in the Creation and Government of the World from the beginning, in the Character of Jehovah, the Angel of the Covenant; and consequently, has a Right to the same Worship; as was paid to the Angel Jehovah, in the Old Testament; or, to a greater Worship; if he be now more highly exalted.

2. That he is not superseded in his Office and Ministry, by any other Person; as we supposed him to be in the Christian System: and consequently, has it still in his power to accomplish his Promises, by blessing all the families of the Earth; in the Character of

Messiah the Prince, the Saviour of Mankind.

3. That the Abolition of the Ceremonial part of the Mosaic Law, which was foretold by the Prophets; [viz. that a New Covenant should be made with the houses of Israel and Judah by Jehovah, who led them out of Egypt, not according to the Cove-

nant which he made with our Fathers; ] was brought about by the Person, who had a Right to alter or abolish it as he pleased; because

he was the fame Person that promulged it.

4. That the Miracles of Christ might possibly be performed, not in opposition to the Laws of God, as we imagined them to be; but in compliance with his design of introducing a new and everlasting Covenant, according to his promise: and might be necessary to prove, that the change in our Laws was not made without the same divine Authority by which they were enacted; and, consequently, might be performed by the power of God; and not by

Magic Artf.

And, these Objections à priori being removed, it becomes a very serious Subject, and worthy of the strictest Examination of all such as believe our Prophets; Whether the Advent of the Messiah (according to the Prophesies, and the Expectation of our Fathers founded upon the Interpretation of them) be already passed, or not. Or, in other words, whether fesus Christ be Messiah the Prince. And this Question must be resolved, by comparing the prophesies of the Messiah in the Old Testament with the History of Jesus Christ recorded in the New: and, if we find a persect Correspondence between them, it seems to me inexcusable not to admit his Clame.

For, if we deny, that a perfect Agreement with the Prophesies will prove their Completion; there will be no Criterion left us to judge by, whether the Prophesies ever are fulfilled or no: If they can be fulfilled in more than One Person, they may be fulfilled in a Thousand; and yet not one of that thousand be the person meaned; and the Argument must then go in favour of the Christians, thus far at lest; that the Prophesies of the Messiah may already be fulfilled, and Christ may be the Messiah, and may have come long ago; for any thing we know to the contrary.

But the Christians will carry the argument much farther. For the Prophesies we are to consider, are, some of them, so determinate in their fixed Dates; as to be incapable of any Completion, after those

Maimonides himself confesses in c. x. Sanbedrim, that Messah would perform Miracles; in these words: "Et servient illi omnes terræ, propter Justitiam ejus magnam & mirabilia aut Miracula quæ sient per ejus manum"—Contra vero asserit, capite penultimo in Tract. Melachim, "M sliab non opus habiturum miraculis, aut nulla editurum." Unde Inconstantiæ meritò culpari debet." &c. Vorstii Not. in Abrav. de Cap. Fid. p. 69.

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Dates are out: and confequently, must happen within a given period; or not at all. If not at all; the Prophely must be false. But, if the Prophefy be true, and the Period passed; the Prophesy must be already fulfilled. And if the Prophefy hath been fulfilled in one Person only, He must be the Person intended. And, consequently; if Christ be the only Person, in whom the Prophesies have been fulfilled; (as I shall go-on to shew;) he must be the Messiah.

But, before I begin this Examination, I would observe—

I. That We must not object to the Christians such Arguments, as will contradict or render useless our own Prophesies; and attempt to prove, that he never can come; or that it never can be known, Wideshe addend? whether he is come or not.

II. And, more generally; We must not object to the Authority of the Christian Scriptures such Arguments, as will equally affect the Authority of our own. No man can demonstrate the Books of Moses to have been written before William the Conqueror's Reign s: but he may shew it to be highly probable, that they were written above 3000 years ago. We ought therefore to be fatisfied with the fame kind of Arguments, in proof of the Christian Scriptures; which we give, in proof of our own. I shall not at present enter into the Examination of either; but only observe, that, whatever Proofs we may have, that the Books of the Old Testament were written at the Times assigned to them, and by the Persons whose Names they bear; the Authority for the Christian Scriptures is as strong, in every respect; and in the following Considerations much stronger. As,

E To expect Demonstration, in Matters of Faith; is abfurd: from the very Nature of Faith, and of the Matters to be believed. For, first; the Effect of Demonstration is not Faith, but Knowledge: and fecondly; Nothing is capable of Demonstration, but what arises from the Nature of Things; and could not possibly have been otherwise. Whatever depends on the Will of God entirely, can only be shewn to be credible; and things credible have degrees of Credibility, according to the degrees of Evidence. And, when the Evidence preponderates greatly on one fide of the Question; the Man, who believes or acts contrary to it, is as infane, in respect of his Understanding; as if he should believe or act contrary to Demonstration. No Man can demonstrate to another; that any thing exists, which he sees or hears: And a Sceptic may think it a sign of Wisdom and superior Understanding in him to believe nothing :- But, with regard to Revelation, Demonstration is unnecessary and impossible: the Assent to it is not Knowledge, but Fairb; and consequently, it is sufficient to all the Intents and Purposes designed by it, it it can be made credible to an honest Man. And those, who withstand sufficient Evidence, must take the Consequence of it; and, in many points of Truth, which are very definable as well as important, must remain in the dark. And this feems to be the Cafe of some Deifts. They will not affent to the most probable side of the Question; because it can not be proved to be certain: nor believe, because they can not know. As if a Man should refuse to provide for the Morrow; because he can not prove, the World will last over the Night.

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1. The Actions and Characters of the Persons mentioned in the New Testament; and the History, Chronology, Opinions, Practises, and Customs of the Times, in the several different parts of the World; are generally confirmed by passages of ancient and approved Authors, both Jews and Heathers; who were contemporary

with Christ, or lived near that time h. And,

2. The Gospels were written by Three of the Evangelists, within about thirty years after the Death of Christ; which was as soon as it could be wanted to supply the Personal presence of the Apostles; and before the memory of things could wear-out in Judea: and, about 62 years after his Death, the whole Canon of the Christian Scriptures was finished. And these Books have been quoted, as Sacred and of divine Original, by a feries of Christian Writers, from that time to the present age; and the Writings of these Witnesses, authorised by the Quotations of succeding ages. So that the Evidence of every age is the support of that which went before it, to the very time of Christ's Birth; and thereby the Evidence of the whole rendered impregnable to it's Enemies. In this kind of Proof the Old Testament is defective, for many ages; and depends so importantly upon the Truth of the New Testament, at this time of day; that, if the New Testament be not authentic, the Prophefies of the Old will in a great measure lose their Credit.

These are the Rules, which I found it necessary to lay down for myself; when I first considered this important Subject: for I always looked-upon it to be unworthy of an honest Man to defend his Opinions upon any Principle, that was not satisfactory to his

own mind.

And, under these Restrictions, I divided my Inquiry into the following heads:

- I. What was to be the Family and Lineage of the Messiah.
- II. The Place of his Birth.
- III. The Time of his Advent.
- IV. His Actions.

But, before I enter upon these Heads, it will be necessary to consider an Objection; which is made, by Mr. Collins, to the whole

h See Dr. Lardner's Credibility of the Gospel History.

Process: to wit, that no Messah was ever foretold by the Prophets, planely and literally; but only typically, allegorically, and anigmatically: and that no such Person was expected by the Jews, till about the time of Christ: and then, only as a temporal Prince.

"I do allow, fays Mr. Collins; that there was, in and about the times of Jesus, a very great Expectation among the Jews, of a Person to come; who was to redeem them by Arms out of the flate of mifery and flavery, under which they then groaned; and to fet-up the Yewish Worship, in all its Forms and Splendor, together with the Empire: to which Person they gave, by way of Emphasis, the name of Meffiah, or Christ: the former of which was Hebrew, and the latter Greek, for any anointed Person; whether King, Priest, or Prophet; as appears by the application and use of those Terms, in the Hebrew Bible, and Septuagint Translation. This Expectation appears, from the opinion of the Virgin Mary; that the Child with which the was big thould help Ifrael: and most clearly from the Prophely of Zacharias; who declares of that Child, that he was the Person spoken-of by the Prophets; who should save Israel from their Enemies, and from the hand of all that hated them. It appears also to be pretty prevalent at that time, from the several Rebellions and Infurrections, that were fet on foot by the Fews; under the conduct of some Impostor or other, who pretended to redeem Israel: and from their attempt to make an Insurrection under Jesus; who retired from among them, and declined any such Enterprize i."

Now, supposing it were true, that the fews expected only a Temporal Prince; it will make nothing against Christianity: as long as so many Prophesies remain in the Scriptures; which prove that an Anointed one, or Messiah, is there spoken-of more emphatically; who was to come in a much higher Character. For the question with regard to the Christians, is not, what the fews, or even the Apostles and Disciples of Christ thought, before the matter was explaned to them; but, what the Scripture itself conteins. And the carelessiness of the fews, in not examining and comparing the Scripture, in order to find out the Truth; can never be a reason to conclude, that it may not be investigated by others; who will take more pains in that study, and have more light; and it does not

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i Scheme of Literal Prophely confidered; p. 12.

fignify to an honest Man, in what manner the promise of the Messiah has been there reveled; whether literally or figuratively: provided there be sufficient Evidence, that it has been reveled at all k.

It is true, as Mr. Collins observes; that in or about the time of Tefus, there was a great and general Expectation of a Person to come, who should redeem Ifrael; to whom they gave the name of Christ, by way of Emphasis: And it was expected, by many; that he should redeem them by Arms. But the Character, in which this Emphatical Messias is described in the fewish Scripture, and in which he was expected to come, was that of a Spiritual Prince; as very planely appears, by the Answer which was given by Christ to the Disciples of St. John; when they were sent to enquire, whether it was He that should come; or whether they looked for an Other: which is the very Question we are now considering. To whom Christ gave this Answer, referring to the Prophesy of Isaiab xxxv. 4, 5. "Go and shew John those things which ye do see and hear; the Blind receive their fight, the Lame walk, the Lepers are cleanfed, the Dead are raised, and the Poor have the Gospel preached unto them." Here it is manifest, that some great Person was expected; and let any man judge by this description, whether it was a Temporal or a Spiritual Prince: and whether it will agree with the Character and History of Vespasian, or any one except the Jehovah Angel, or Christ; who was to fave his People, both by his Instruction and his Power.

It would be to no purpose here to quote the several Texts of Scripture, in which the word Messiah is used; in order to prove, that he was foretold by the Prophets; long before the Christian Æra: because, as Mr. Collins observes; the word Messiah is used to signify any anointed Person: however he has weakened that Objection, by allowing that one Person was called so more emphatically. And

k God Almighty has, in every kind of Science, in a very extraordinary manner left Obscirity in the midst of things; [which feems to be the true Translation of Eccles. iii. 11.] in order to diffinguish Honesty, and reward it. So that there is nothing so absurd, no not Athesse itself; but what may be defended in a specious manner by Men, who are more defirous of Admiration than of Truth; and lead men to deceive themselves and others, to their Ruin: while those who follow Truth, unbiassed by their Passions and Interests, will be in no such danger. Such is the reward of an honest Man; that even his giving way to Evidence (which one would imagine could hardly be avoided by a reasonable Being) will be rewarded hereafter, as a moral Virtue. So ready is Almighty God to distense Happiness, as our moral Governer; whenever he beholds the left appearance of a virtuous mind.

the only way left to examine the Question will be, by considering who this Person is in the Old Testament, so much Superior to all others; as to be called emphatically by that name. And to this purpose we may at a venture fix upon any of those Texts, wherein such a person is foretold; and then examine, whether they do not all of them centre in one and the same Person; and whether they can possibly be understood of any other. I shall consider two or three, to explane what I mean; which are connected with one another.

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And Ist, we may pitch upon the exth Pfalm: "febovab said unto my Lord; [or, as it is in the Chaldee, febovab said unto his Word;] sit thou on my right-hand, until I make thine Enemies thy Foot-stool." Now of this Lord it is declared; "febovab hath sworn, and will not repent; thou art a Priest for ever, after the Order of Melchisedek." Here we find one Person foretold, the Lord of David; who was to be a Priest, and consequently a Messiah, of superior excellence to all that went before him; being marked-out and characterised by the enjoyment of an everlasting Priesthood.

Here we see, how Mr. Collins has hurt his own Cause; by his Criticism upon the word Messiah: for the Christian, by giving up all proof of a spiritual Messiah, from the mere Use of that word, and arguing from the literal Sense and Meaning of it, will avail himself of numberless Texts against Mr. Collins; which might otherwise have escaped Notice. But this is not the only good office he has

done the Christian Cause: as I shall presently shew.

2. Daniel, in the ixth Chapter, foretells the coming of an extraordinary Person, whom he calls the most Holy; who was to be anointed, and consequently a Messiah; and this Messiah was to confirm the Covenant for one Week, and to cause the Sacrifice and Oblation to cease; and, consequently, was no common Priest; but of a much higher Character: and Daniel calls him Messiah the Prince. But he must have been a Priest, or a Prophet, as well as a Prince; or else he could not have had the power of confirming the Covenant. Now Who ever mainteined these two Characters in the fewish State, except Christ himself; who was both a Prophet, and a King, and a Priest for ever after the order of Melchisedek?

3. Isaiab prophesies of an extraordinary Person, [ch. liii.] whom he calls the Elect of God, in whom his Soul delighteth; and that he should make his Soul an offering for Sin, and bear [i. e. take away] the Sins of many. Now this was the part of a Priest; and so was

the Word of God.

his Intercession for Transgressers; and, consequently, He also was a Messiah; agreably to Mr. Collins' Observation; and he must be the fame Messiah with the last mentioned: for, whereas the high Priest went yearly into the Holy of Holies, to make Oblation for the Sins of the People; this Messiah, by justifying them and bearing their Iniquities, put an end to that part of the Yewish worship: and, this yearly Oblation being no longer necessary, [this Priest having offered himself ¿φάπαξ, once for all; the Reason of Sacrifice and Oblation, which was caused to cease by the Messiah foretold by Daniel, ceased of Course 1. But this Messiah, spoken-of by Isaiah, notwithstanding he was to make his Soul an offering for Sin, and to be cut-off, as was also the Messiah spoken-of by Daniel; yet he was to fee his Seed, and be fatisfied, and prolong his days, and divide the Spoil with the Strong; because he poured out his Soul unto Death. But how is it possible that this, or any one of these Prophesies, should be accomplished; in any other Person than Christ?

I readily allow; that, if One of them had been completed by One anointed Person or Messiah, and an Other of them completed by an Other; there would have been great difficulty in concluding, that any one particular Person was emphatically spoken-of as the Messiah. But, when such extraordinary Prophesies as these are all completed in One, and could not have been completed in any other; the Case is so plain, that one particular Messiah is pointed-out; ual is so with that the Chaldee Paraphrasts have made no scruple to call him continually by that name; as the proper characteristic of that great Person, whom they expected to redeem Israel; and sometimes call

And though, one would imagine, Mr. Collins would be the last Man in the World to except to this appellation in the Paraphrases, upon account of his own Criticism upon the word Messas; yet he could not help thinking it so strong an Objection to his own System, that it was necessary so material an Evidence against him should be taken-off; and could find no better way of doing it, than objecting to the Authenticity of the Paraphrases. And to this purpose he says; "It seems to me most probable, that many of the places of the Chaldee Paraphrases, where the Messas is expressly named, are

Interpolations." And the Reason he gives for such an extraordinary Opinion is founded upon this Mistake; "that those Jews, who were in the Vulgar Error, or the belief of a Messiah to rise out of that Nation; built their Expectation but on one ambiguous Oracle or Prophesy found in their sacred Books. And for this he

quotes Josephus. Ed. Hudson; 1183. L'Estrange; 971.

I have given the original Greek in the beginning of this Letter, together with the Translation; from whence the attentive cautious Reader may observe, that Josephus is not giving the Reasons, upon which the Jews built their Expectations that the Messias was to arise out of their Nation; as Mr. Collins has misrepresented the matter: but he is giving the Reason, why the Jews did at that Time go to war with the Romans: "That, says he, which chiefly excited them to War, was an ambiguous Prophesy; that, about that Time, some one from their Country should rule the World."

Now there might be a thousand Texts, which spake of the Messiah's arising out of our Nation; and yet but one, that so exactly determined the very Time; as to be the occasion of that War.

But, supposing that Josephus had believed the hopes of the Jews to have been founded upon this one Prophesy, with regard to the Messiah's arising out of our Nation; why must the old Paraphrasts be lugged-in by mere violence, and contrary to their own words; as partaking of the same Error? Especially, as we have manifest proof from the Texts themselves, compared with their Interpretations; that they have made no such Blunder.

I shall now go-on to consider the several heads proposed: and examine the question carefully; whether Jesus Christ was the

Messiah promised to our Fathers. And,

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I. Whether he answered to the Character of the Messiah, in his Race or Lineage. And it will not be necessary to carry-up this Inquiry any higher than Abraham: for the first intimation of the Seed of the Woman mentioned in the threat to the Serpent, which the ancient Hebrews understood to relate to the Messiah m, was general; and regarded no particular Family. [Perhaps Almighty God had not so soon determined, from what Family the promised

m Gen. iii. 15. de remedio a Messia parando utrumque Targum accipit. Agnoscunt hoc multi insignes Hebræi (veteres, reliquis longe sinceriores in interpretatione Scripturarum;) imprimis Cabalistæ; qui asserunt Serpentem hunc esse Satanam, & Angelum Mortis. Ita R. Judah, R. Samuel, R. Bechai, & R. Moses Ægyptius. Poli Synops.

Seed should spring n.] In the promise to Abraham, it became appropriated to that one Family; and afterwards to the Israelites. "God made choice of Abraham sirst; a man of such godlike qualities, that he was therefore called the Friend of God. To that excellent Man God gave the Promise; that there should be one of his Seed, in whom all the Families of the Earth should be blessed. This promise was afterwards appropriated to Isaac ; "and in Isaac shall thy Seed be called." And from this limitation, Islamael's and Esau's sons are excluded. And therefore it is said; "Whoso voweth concerning Abraham's Seed, is free from Islamael's and Esau's Sons; and is not bound, but touching Israelites q." And thus the promise of the Messah became oinsion, appropriated to our Nation.

The Promise to Abraham we find, Gen. xii. 2, 3.—xv. 18. xvii. 6.—xxii. 18. And in Ecclefiasticus it is said; "Therefore He [the Most High] affured him [Abraham] by an Oath, that he would bless the Nations in his Seed; and that he would multiply him as the dust of the Earth, and exalt his Seed as the Stars, and cause them to inherit from Sea to Sea, and from the River unto the utmost part of the Land. With Isaac did he establish likewise, sfor Abraham his Father's fake the bleffing of all men, and the Covenant: and made it rest upon the head of Jacob "." Now the Completion of two parts of this Promise; viz. the multiplying the Seed of Abraham, which came to pass as soon as it well could, when it became a Nation of 400,000 men; and the giving the Land of Promise, between the River of Egypt and the great River Euphrates'; which was completed in the days of David; will without doubt be in time fucceded by the accomplishment of the third, in which all the Families of the Earth shall be blessed in his Seed.

<sup>\*</sup> St. Paul fays, the Seed here mentioned means a particular Person; that is, Christ.—And so the Jewish Doctors understand it, in the Jerusalem Targum; where the fulfilling this Promise is expressly referred to the days of King Messas. The word Seed is used either for a Multitude; as Gen. xv. 5. So shall thy Seed be: or for one Particular Person; as Gen. xxi. 13. I will make him [Ushmael] a Nation; because he is thy Seed.—iv. 25. God hath sent me another Seed, [or Son] instead of Abel. See Gal. iii. 16. Ainsworth ad Loca.

<sup>•</sup> The ancient Jews referred this to the calling of the Gentiles by the Messah; as we see Sepher Cashdim; § 961. and to the abode of the Sheebinah, or Λόγος• as it is explaned by Joseph. de Carnifol Saare Isidor. sol. 3. Col. iv. and sol. 4. Col. i. Bishop Lloyd. See Gal. iii. 8, 16. and so Peter supposes it spoken of the Messah; Acts iii. 25.

P Gen. xxi. 12.

<sup>9</sup> Gen. xxviii. 4. See Maimonides' Treatife of Vows; ch. ix. fect. 21.

r Ecclus xliv. 21.

<sup>\*</sup> Gen. xv. 18.

After this Promise to Abraham, we find also a particular Promise made to David, by Nathan the Prophet; that a King should arise from the house of David, whose Kingdom should be established for ever t. " My Covenant will I not break, nor alter the thing that is gone out of my Lips: Once have I fworn by my Holinefs, that I will not fail David. His Seed shall endure for ever; and his Throne as the Sun before me. It shall be established as the Moon; and as a faithful Witness in Heaven." From these Promises it was believed by the Jews; that the Messiah, who should reign over all, was appropriated to the house of David; and accordingly, when Christ did any mighty works, they immediately applied to him the Title of the Son of David; this being the Person they expected to establish the Everlasting Kingdom". And therefore Hosea, about 250 years after this Promise, speaking of the latter days, calls their King by the Name of David. "Afterwards shall the Children of Israel return, and seek Jehovah their God, and David their King; and shall fear Jehovah and his Goodness in the latter Days x." He is also called so by Jeremiahy; by Ezekiel2; Isaiah declares, that "the Messiah shall come-out of the Root of Jesse; and a Branch shall grow-out of his Roots a:" and feremiah fays; "I will raife-up to David a Righteous Branch, and a King shall reign and prosper, and shall execute judgement and justice upon the Earth: in his days Judah shall be faved; and Israel shall dwell fafely: and this is his Name, whereby he shall be called; Jehovah, our Righteousness b:" and here the Messiah is agreed by our own Interpreters to be the Person spoken-of; and, agreably to this Account from our Prophets, we are told by the Evangelist Luke is

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<sup>1</sup> Sam. vii. 16. Pf. lxxxix. 34. &c.

<sup>&</sup>quot; Mat. ix. 2 .- xx. 30, 31 .- xii. 23 .- xv. 22. See Dr. Sykes's Effay; p. 15, 16.

<sup>\*</sup> This the Chaldee Paraph. Hof. iii. 5. and many Rabbins explane to fignify the Meffiab;

If Jer. xxx. 9. And they shall serve the Lord their God, and David their King; whom I will raise-up unto them.

<sup>&</sup>lt;sup>2</sup> Ezek. xxxiv. 23, 24. And I will fet-up one Shepherd over them, and he shall feed them; even my Servant David shall feed them, and he shall be their Shepherd; and I the Lord will be their God, and my Servant David shall be a Prince among them—xxxvii. 24. David my Servant shall be King over them: yer. 25. my Servant David shall be their Prince for ever.

<sup>&</sup>quot; Isaiah xi. 10.

Jeremiah xxiii. 5, 6.

Lita Chald. Suscitabo Davidi Messiam, qui justus est. Et Talmudici in Bava Bathra; cap. v. fol. 75, 76. Messia, de quo scriptum est; Jer. xxiii. 6. Idemque dicunt Midras in Ps. xxi. Vid. Smoots. 848. And Pearson on the Creed.

<sup>\*</sup> Luke i. 68-74. also verses 54, 55. Matt. i. 1, &c.

that Foseph, [the Husband of Mary] went up from Galilee, out of the City of Nazareth, into Judaa; unto the City of David, which is called Bethlehem; [because he was of the House and Lineage of David.] It appears then, by the History of Fesus Christ in the New Testament; that he was born of the Stock and Lineage of Abrabam, and David: which agrees with the Description of the Message

in the Prophesies of the Old Testament.

II. The fecond Criterion, by which I proposed to examine this question is, the Place of the Messiah's birth; and this the Prophet Micab foretells to be Bethlehem, the City of Davide. "But thou, Bethlehem Ephratah, though thou be little among the Thousands of Judah, yet out of Thee shall He come forth [or be born f] unto me, that is to be Ruler in *Ifrael*: whose goings-forth have been from Everlasting g." The Chaldee Paraphr. h explanes this of the Meffiah; and so does the Talmudi, and many of the Moderns. He is King Messias, says Abravanel; after R. Solomon Farchi, and R. Dav. Kimchi; and to Pirke Eliezerk.

The Messiah then was to be born in Bethlehem of Judæa; and this, we are told by the Evangelists, was the City of Christ's Birth. For, when Herod demanded of the Priests and Scribes, where Christ should be born; they said unto him, in Betblehem of Judæa: and quoted this Text from Micab, to prove it. And, when some of the Ferws objected, that Jesus could not be the Messiah, because he was born in Galilee; they argued upon the same Principle: "hath not

f NY' fignifies properly, to be born. See the Quotations to prove it, in Bishop Chandler's Defense, &c. p. 125. Gen. x. 1, 14.-xvii. 6.-xiv. 26.-xxxv. 15. Job. i. 25, Jud. ix. 30. I Chr. ii. 53.

<sup>·</sup> Mican v. 2.

g These words, "whose goings forth have been from Everlatting;" are explaned in the Targum to mean, "whose name was foretold of Old, from the days of the World:" i.e. who was prophesied-of from the Beginning; and accordingly the Targum on Zech. iv. 7. says, the Messiah shall be reveled, whose name is spoken, or foretold, for ages before; [Bishop Chandler; p. 128.] But I rather imagine the words to refer to his going before our Fathers in the Wilderness, and in the Sanctuary; as mentioned by the *Pfalmift*; 1xviii. 7, 24, 25. "O God, when thou wentest forth before the people; when thou didst march through the Wilderness, the Earth shook, the Heavens also dropped at the presence of God; the God of Israel." And so, verse 24. "They have feen thy goings, O God; even the goings of my God, my King, in the Sanctuary; the Singers went before, the Minstrells followed after;" &c. Upon which the Chaldee Paraphrase fays; "The House of Israel have seen the goings of thy Majesty upon the Sea, O God." So that the goings-out from Everlasting, relate to the Visible Jehovah's leading the Israelites in the days of Old through the Red Sea; and going before them in the Wilderness, in a Fire by Night. and a Cloud by Day; and tabernacling on the Sanctuary in the Cloud.

h Chal. Paraph. ex te coram me prodibit Messias.

<sup>&#</sup>x27; Talm. in Chelek.

<sup>\*</sup> Pirke El. cap. iii. Vide Poli Synopf, p. 1940.

1 Matt. iii. 5. Micab v. 2.

the Scripture faid, that Christ cometh of the Seed of David; and out of the Town of Bethlehem m? Here then is a Second capital mark, in which Jesus of Nazareth agrees to the Character of the true Messiah; that he was born in Bethlehem of Judaa.

III. The third Criterion, by which I shall examine this Question, is the appointed Time, in which the Messiah was promised to appear; which is fixed and determined by Haggai, Malachi, and Daniel, to be before the Destruction of the second Temple; and by Facob, to be before the Sceptre should depart from Judah, and a Lawgiver from between his Feet.

The words of Haggai are these: "For thus saith the Lord; yet once, it is a little while, and I will shake the Heavens and the Earth, and the Sea, and the dry Land; and the Defire of all Nations shall come, and I will fill this house with Glory; faith the Lord of Hosts "."

The fews, about the time of Christ, interpreted this Text of the Messiah: and Akibah, chief Rabbi and Counsellor to Barcochab in Trajan's reign, understands it so: as the Targum seems to do on Isaiab iv. 2. And Farchi confesses, that the Ancients expounded it so. Abenezra parallels it with Malachi iii. 1. meaning the same Person. Grotius says, it was understood of the Messah's appearance in the fecond Temple; by all that lived before it's destruction P. Nor can the words be otherwise understood; if we consider, that the Person here spoken-of is distinguished by the same Characters which are used of the Messiah in other parts of Scripture; as the Defire of all Nations, or the Person in whom all the Nations of the Earth should be bleffed; and as the Person who should bring Peace or Forgiveness.

That the Messias was the Person, who in the Scriptures is described as the Defire of all Nations, will appear from the following Texts; "Behold my Servant whom I uphold, my Elect in whom my Soul delighteth:—He shall bring forth Judgement to the Gentiles—and the Isles shall wait for his Law." If. xlii. And again; " there shall be a Root of Jesse, which shall stand for an Ensign of the People: to it shall the Gentiles seek, and his Rest shall be glorious." If. xi. 10. And of the same Person he declares; "though

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m John vii. 41, 42.

Hag. ii. 7, 8, 9.

Bishop Chandler; p. 81.

Remains of Dr. Ruft.

Is and God said, I will give thee for a Light to the Gentiles; that thou mayest be my salvation unto the Ends of the Earth."

If. xlix. 6. [Rom. xv. Matt. xii. 18.] and this Saviour was the same whom they waited-for; ver. 23. and the febovah, who was to save and redeem them; ver. 26. and whom the Isles waited-for; li. 5.—lx. 9. And this gathering of the Nations is the avakequation of the st. Paul speaks-of, predestinated from the beginning; "that in the dispensation of the fulness of Times God might gather together in One, all things in Christ; both which are in Heaven, and which are on Earth." Eph. i. 10. From these and many other Texts it appears; that Christ is very properly spoken-of, as the Defire of all Nations; and the Person, who was to rule-over all; the Gentiles, as well as the fews.—See also, Is. xlix. 22. and

Deut. XXXII. 43. It appears no less clearly, that he is described as the Person who was to bring Peace or Forgiveness. That the bringing Peace was one Essential Character of the Messah, appears from numberless When the new Covenant was promifed to be made with the House of Israel; God fays, "I will forgive their Iniquity, and I will remember their Sins no more." Fer. xxxi. 34. Heb. viii. 8. and so it was understood by the Apostle of the Gentiles: "There shall come out of Sion the Deliverer, and shall turn-away Ungodliness from facob; for this is my Covenant with them, when I shall take-away their Sins." Isaiah lix. 20. Ro. xi. 27. Upon this account Isaiab calls the Messiab the Prince of Peace; [ix. 6.] and says, "how beautiful upon the Mountains are the feet of Him that bringeth good Tidings, [εὐαΓγελιζομένε, LXX; that preaches the Gospel] that publisheth Peace, that bringeth good Tidings of Good, that publisheth Salvation, that faith unto Zion, thy God [i. e. the Jehovah Angel] reigneth!" Is. lii. 7. Here we see, that publishing Peace and Salvation is done by the same Person: and His Covenant was to be a Covenant of Peace. If. liv. 10. And Zechariah fays; "Shout, O Daughter of Ez. XXXIV. 25. Ferusalem; behold, thy King cometh to thee—and he shall speak Peace unto the Heathen." Zech. ix. 10. And therefore R. 70/e Galilæus fays, the name of Messiah is called Peace; according to that of Isaiah; Father, Eternal, Prince, Peace. [On Micab v. 2, 5. Bishop Chandler; p. 82.] And Mr. Joseph Mede, speaking of

mediately;

the Angels at the Birth of Christ, declaring Peace on Earth, Good-will towards Men; says, "This is an Apposition, or Exegesis; the latter words explaning the former. Peace on Earth, is Good-will towards Men." And this Peace he explanes to mean Remission of Sins; and says; the Peace so often foretold of the Messiah, that he should bring; is accomplished in the New Testament, under the notion of Forgiveness. Discourse on Luke ii. 14.

And this Prophefy was fulfilled, when he fat daily in the Temple to give instruction; Matt. xxv. 55. and to cure all manner of Diseases, by his miraculous power; Matt. xx. 1, 14. and forgive them their Sins, upon their confessing him to be the Messiah: according to his promise in the Person of the Jehovah-Angel, when

he should bring-in the new Covenant.

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This is confirmed by *Malachi*: whose words are these—"Behold, I send my Messenger before, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his Temple; even the *Messenger* [or *Angel*] of the *Covenant*, whom ye delight in; behold, he shall come; faith the Lord of Hosts."

The ancient Jews understood this Text of the Messiah; and the words are very express. The Lord whom ye feek, the Lord of the Temple, and the Angel of the Covenant, are so peculiarly expressive; as to prove them incapable of being understood of any other Perfon: And this agrees with the ancient Traditions; that the second Temple should remain, till the days of the Messiah. And Mr. Collins observes; that even Abravanel, Jarchi, and Abenesra, explane the fecond Messenger to be the Shechinah; which was to return and give Answers by Urim and Thummim. And I shall make no scruple to join with him in this Interpretation.—This being the same Perion, to whom facob addressed himself in Prayer; who is so often in the Old Testament called Elohim, and Febovah, and febovah Elobim; and is looked-upon by all the ancient Fathers to be the Logos: and whom all the more ancient Jews before them, and the firicest Followers of their Fathers' Traditions, are wont to express by the words Shechinah, and Mimara. See Dr. Allix's Differtation on the Angel, who is called the Redeemer; Gen. xlviii. Sect. 2.

The words of Mr. Collins are as follows: "The fecond Messenger in Malachi is to come to his Temple, as Lord and Proprietor thereof; that is, to dwell and preside there, and give Oracles, and set-up the fewish Forms of Worship; is to come suddenly, or im-

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mediately; is stiled the Messenger of the Covenant; that is, the Tewish Covenant made with Levi 9; the Covenant made with the Fathers: and is to purify the Sons of Levi, that they may duely per. form the fewish Ceremonies as of old "."

Here are some intimations; which I shall examine in the Notes. and shew to be false: but, as to the main point, it seems to be in.

disputable;

9 Mal. ii. 4, 5, 8, 10. r Ibid. chap. iii. 3, 4.

• Mr. Collins explanes Matt. iii. 3, 4. concerning the Sons of Levi, to fignify that when the Person foretold comes, he shall purify them; that they may perform the Jewish Ceremonies, as of old. But the Prophet does not mention the Jewish Ceremonies in this place. His words are, that they may offer to the Lord an offering in Righteousness: then shall the offering of Judah and Jerusalem be pleasant unto the Lord; as in the days of old, and as in former years. Here therefore Mr. Collins has imposed either upon himself, or his Reader. For an offering in Righteousness may a well be performed with Christian, as with Jewish Ceremonies: and besides, it is not said; that they may perform their Ceremonies, as of old; but that their offerings may be well-pleasing, as of old.

I would farther observe; that an Offering in Righteousness may be understood in a general fense, as a Sacrifice of Thanksgiving; Pf. cxvi. 17. and mean only an Act of Worship; as it feems only to be used, Mal. i. 2. "In every place Incense shall be offered in my Name; and a pure Offering." Now, according to the Law of Mojes, this could not be; the Jews were only to offer at Jerusalem. Deut. xii. 13, 14. and so the offering of Incense is spoken-of in the Apon-

by ple v. 8.—viii. 3.

Mr. Collins fays; "we have God's threatning, that, when this Messenger comes, he will exact Obedience to his Ordinances: from which the Jews have swerved." But this relates to the Sins of the Fews against the Law of Moses, before this Messenger should come; and not at all to his

giving them Jewish Ordinances afterwards.

He goes-on as follows: "God also says on this Occasion, that he changes not; and promises that the Jews shall live in their own Land." [ver. 11, 12.] I answer, this promise is conditional; as appears from the Context, from verse 8 to the 12th: and relates to the times before this Messenger should come among them. And the assurance that he changes not, has no Relation to his continuing the Jewish Laws among them, when he should come to his Temple; but to what immediately follows; therefore the Sons of Jacob shall not be confumed: which he had frequently declared before; viz. that, though he made a full end of other Nations, he would not make a full end of them; but correct them in measure. Jer. xxx. 11. and elsewhere.

"He afterwards bids them remember and keep the Law of Myses; [ch. iv. 4.] as the way to happiness and greatness, and the way to prevent his judgments." But this also relates to the

time of their Continuance under the Mofaic Law; before this Angel of the Covenant should come to his Temple: left, when he should come, he should smite the Earth with a Curje. [ch. iv. 6. whereby he declares, that he would visit them in Bleffings or Curfes; according as they should

behave. Compare ch. iii. 10, 11, 12, with iv. 4, 6.

Mr. Collins concludes, as follows: "All which planely relates to God, and to the Establishment of the E ment of the fewish worship; and is wholely inconfistent with the Character and Designs of July who came not to the Temple, to dwell there as it's Lord and Proprietor; but came to put an En to the Temple, and to destroy the very notion of the necessity of such a place, and to set-up new Form of Worship, different from the Jewish: who, according to his true Character, could not be the Delight of the Jews; and who came to put an End to all the old Ordinances, and the Covenant made of old with Levi and the Fathers, and to destroy the Jewish Priesthood and not to reform it, by rendring it conformable to the primitive Plan of Mojes." p. 121. To which I answer:

disputable; for these Reasons. 1st, That no other Person can properly be called the Lord of the Temple: and 2dly, Because the words are express; that the Lord whom they sought was the Angel of the Covenant, whom they delight in.

1. No other Person can properly be called the Lord of the Temple, who was capable of coming to his Temple; but the Angel of the Covenant. The Jews had no more reason to imagine the invisible Jebovah was here mean'd, who dwelleth not in Temples made with hands; or that this expression had a figurative meaning, of God's taking them into his Favour; than they had to interpret the same words figuratively in the Books of Moses: in which God is said to meet with them, and commune with them from the Mercy-seat; Ex. xxv. 22. which was literally performed by the Jebovah-Angel; the Ark being built for his Residence: to which the Temple afterwards succeded; when the Nation came to be settled, and in opulent Circumstances; in the Reign of Solomon.

2. But, if this is not sufficient to determine the real Person here spoken-of; the Prophet himself has done it, in as express words as can possibly be used; by declaring the Lord of the Temple, the

spoken-of; the Prophet himself has done it, in as express words as can possibly be used; by declaring the Lord of the Temple, the Lord whom they sought, to be the Messenger of the Covenant, in whom they delighted; i. e. the Shechinah, or Word of God. This Prophesy corroborates what was foretold by Haggai; and determines the Time of the Messah's Advent to be while the second Temple was standing.

The Prophesies of the Messiah's Advent are confirmed by the ancient Prophesy of Jacob. "The Sceptre shall not depart from

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<sup>1.</sup> The Prophet does not fay; that he should dwell and preside in his Temple, as it's Lord and Proprietor; but only that he should come to his Temple. Mal. iii. 1.

<sup>2.</sup> The fetting-up a new Form of Worship, &c. was entirely agreable to the Promise made to our Fathers by the Jebovah Angel; as we find in the Text so often quoted, Jer. xxxi. 31, 32. in which it appears, that the Jewish Priesthood was not to be reformed; but a new Covenant to be made, not according to the Covenant made with our Fathers. The Character and Designs of the Jebovah Angel were therefore the same.

<sup>3.</sup> The Person sought, and in whom they delighted, was the same Person who would simite the Earth with a Curse; if they did not repent: [iv. 6.] and of whom it is said, Who may abide the Day of his coming? [iii. 2.] And this is entirely agreable to the Character of the Jehovah Angel, in whom they delighted; as he is described, Ex. xxxiv. 7. as keeping mercy for thousands, and yet visiting the Iniquity of the Fathers, unto the third and sourth Generation.

If Christ was not this very Person; it does not appear to me, that the Temple was His Temple; nor that He was the Lord whom they sought, and in whom they delighted; [for they knew nothing of his Character or History, as having never interposed in their affairs:] but, it Christ be the Angel of the Covenant, the Person here manifestly spoken-of; the whole Prophesy is clear and intelligible.

<sup>&#</sup>x27; Ges. xlix. 10.

Judah, and a Law-giver from between his Feet; till Shiloh come:

and to him shall the gathering of the People be."

The word Shiloh, says an Anonymous Writer, [Mr. Mann] is a modern Reading; unknown in any other part of the Scripture, or any of the old Commentators: coined by the Jewish Correcters of the Bible into we a word of no signification: whereas the Lxx read in; that is, if he, to whom it is; he, to whom it, viz. the Sceptre, belongs; & απόκειται he, for whom it is reserved; as it is in the original best Edition of the Lxx Version; as Justin Martyr long ago affirmed and as it now stands in the Alexandrine MS. And, if this be the true meaning, it planely refers to the King of the Jews; for whom the Sceptre was reserved, and to whom the People were to be gathered. Mr. Ainsworth explanes it the Prosperer, or Sase-maker; others, the Peace-maker; from a sall which agree to the same Person.

But the most probable Interpretation is given us by the very learned and judicious Dr. Hunt, Professor of Arabic at Oxford. He understands the true etymology of the word Shiloh to remain in the Arabic with, Shala, Liberavit, subduxit ab angustia & exitio. According to which etymology, Shiloh will be The Deliverer from Distress and Destruction; a Title, which justly belongs to Jesus Christ; the Lord of Life, and Saviour of the World. And, if it should be objected to it, that the Jod is wanting, between the Schin and the Lamed; he observes, that, in the Samaritan Copy of Gen. xlix. 10. the word is written without the Jod: as it is likewise in one of the most ancient Hebrew MSS, which Dr. Kennicot has consulted

on this Text.

I shall not here examine the shifts used by the Moderns, to avoid the force of this Text; some pretending, that the Sceptre departed from fudab before Christ, by its falling into the hands of Foreigners; which is sufficiently answered by Cunæus, who shews, that the Text only regards the Continuance of the fewish State: and that fudæa, as separated from Israel, should remain a Kingdom, till the coming of the Messiah. On the other hand; Abravanel and Others suppose, the Sceptre is not yet departed from

u Dial. cum Tryph. p. 348. Edit. Thirl. x Crit. Notes on some Passages of Scripture.

y Cunœus de Repub. Heb. 1. I. c. ix.

Israel; and Menasseh Ben Israel, that it is still in the hands of the

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When I fee my Brethren forced into fuch Contradictions, I cannot help thinking it much fafer to trust the Interpretations of the Ancients, who were unbiassed; than the Modern glosses of men, who feem so deeply prejudiced. And it is certain, the Ancients understood this Text of the Meffiah a. The Chaldee Paraphrast fays; "He that hath Dominion shall not be taken-away from  $\mathcal{T}u$ dah, nor a Scribe from his Children's Children; until the time that Christ come, whose the Dominion is; and Him shall the Peoples [or Nations] obey." And the ferusalem Targum says; "Kings shall not cease from the house of Judah, nor Doctors that teach the Law from his Children's Children; until the time that Christ do come, whose Kingdom is; and all the Kings of the Earth shall be subject unto Him." So that both the Targums confine the sense to this; that the Peoples, [i.e. both Jews and Gentiles] should gather unto and obey Christ; or, in other words, that the Person here spoken-of should be the Prince that should reign over all; wpoor donice ibrw, as the Lxx fay in this place: and that this should happen, before Judah should cease to be a Kingdom.

The last Proof I shall refer-to, as particularly convincing with regard to the Messiah's Advent, before the Destruction of the Temple; is from the Prophesy of Daniel. In the second Chapter of Daniel, he describes the Vision of Nebuchadnezzar; in which he beheld a great Image, whose Head was of fine Gold, and his Arms of Silver, his Belly and Thighs of Brass, his Legs of Iron, his Feet part of Iron and part of Clay; [ver. 32, 33.] He beheld also a Stone, cut-out without Hands; which smote the Image upon his Feet that were of Iron and Clay, and brake them to pieces; and

afterwards became a great Mountain: ver. 35.

The Prophet explanes this Image to fignify four successive Monarchies; and mentions the Babylonians, then in Being, as the first. This was succeeded by the Medo-Persians, Greeks, and Romans. And the Stone cut-out without hands he explanes to mean the Kingdom which God would set-up, before the End of

<sup>&</sup>lt;sup>2</sup> Ibid. p. 401.

Remains of Dr. Rust; p. 56. which refer to the Targum of Onkelos, and Jonathan, and Junjalem; Ber. Rabbati, the Cabalists, and Talmud Doctors. See also Ainsworth ad locum.

the last Monarchy. The words are these: "And in the days of these Kings or Kingdoms, shall the God of Heaven set-up a King. dom which shall never be destroyed; and the Kingdom shall not be left to other People, but it shall break in pieces and consume all these Kingdoms; and it shall stand for ever: forasmuch as thou fawest that the Stone was cut out of the Mountain without hands, and that it brake in pieces the Iron, the Brais, the Clay, the Silver, and the Gold." Dan. ii. 44. And the same Prophesy is repeted in the feventh Chapter; where the four Monarchies are represented to Daniel under the appearance of four Beasts: after which the Prophet fays; I faw in the Night Visions, and behold one like the Son of Man came with the Clouds of Heaven, and came to the Ancient of Days; and they brought him near before him: and there was given him Dominion, and Glory, and a Kingdom," &c. Dan. vii. 13, 14.

Now all our great Rabbins agree with the Christians, in the Interpretation of these Texts. "Ask them what is mean'd by the Stone; and they answer, as one Man, the Messiah. Go-on to the Image, that the Stone smote on the Toes; and they are as unanimous in saying, it is the Roman Empire. Demand farther, of the Mountain; and still they agree, that it relates to the Kingdom of their Messiah: that shall extend itself far and near, subdue all other

Nations, and be itself Everlasting b."

From all which it appears; that the Kingdom of the Messiah was to begin, during the reign of the Romans; or fourth Kingdom prophesied-of by Daniel; agreably to the universal Expectation, which prevaled over the whole East; as we have shewn upon the Authority of Tacitus, Suetonius, and Josephus.

But the most determinate Prophesy of the Messiah is in the ninth

Chapter of the same Prophesy.

"Ver. 24. Seventy Weeks are cut-out upon thy People, and upon thy holy City; to finish Transgression, and to make an end of Sins; to expiate Iniquity, and to bring-in everlasting Righteousness; to consummate the Vision and the Prophet, and to anoint the most Holy.

"25. Know also and understand; that, from the going forth of

the Commandment to cause to return and to rebuild ferusalem, unto the Anointed the Prince, shall be seven Weeks.

"26. Yet threescore and two Weeks shall it [viz. ferusalem] return, and the Street be built, and the Wall; but in troublous times ": And after threescore and two Weeks, the Anointed shall be cut-off; and it [i. e. ferusalem] shall not be His; but the People of a Prince to come shall destroy the City and the Sanctuary, &c."

Now, the date of these seventy Weeks could not begin; till the sews became a Body Politic, or a People and holy City; [ver. 24.] and that was when Ezra went-up to ferusalem, and created Magistrates, in the 7th year of Artaxerxes Longin. 456 years before Christ, &c. And it must end, with the Messia's Death; because [ver. 24.] the End of the Vision is joined with the Expiation of Sin, and the Consummation of the Prophet: and therefore, if these seventy Weeks are counted for Weeks of Years, according to the prophetic Language, a Day for a Year: [Ezek. iv. 6.] they expire in 490 Years, the very Year in which Christ died: for the year 456, in which the fews became a Body Politic under Ezra, added to the year of Christ 34, in which he died, makes 490 years. Or thus: the year of the fulian Per. 4257, in the 7th of Artaxerxes, subtracted from the 4747, in which Christ died, gives 490 Years; or 70 Weeks of Years.

The Computation of the 62 weeks, from the building the Street and the Wall, [ver. 26,] is no less determinate.—" Nehemiah came to ferusalem, in the 20th year of Artaxerxes, while Ezra continued there; and found the City lying waste, and the Houses and Wall unbuilte: and finished the Wall, in the 25th day of the months Elubs; in the 28th year of the King: i.e. in September, in the year of the Jul. Per. 4278. Count now from this year, threescore and two weeks; that is, 434 years; and the reckoning will end in

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<sup>&#</sup>x27;This twenty-fifth verse seems to relate to the second coming of M. siab, as a Prince, and the surre rebuilding of ferusalem; upon our Restoration and Reestablishment in our Country, seven weeks before his second coming.

The Translation of these verses is from Sir Isaac Newton; as well as the Interpretation of

The building the Street and Wall in troublous times, distinguishes it to relate to the building them under Nehemiah; whereas the future Building (feven weeks before the fecond coming of Christ) will be, according to the Prophesies, in prosperous times. See Is. xlix. 22, 23, &c...

<sup>·</sup> Neb. ii. 17 .- vii. 4...

<sup>1</sup> Neb. vi. 15.

September, in the year of the Jul. Per. 4712: which is the year, in which Christ was born; according to Clemens Alexandrinus, Irenaus, &c. and this was the general Opinion, till Dionysius Exiguus invented the vulgar account; in which Christ's Birth is placed two

years later."

But there is no necessity, in order to defend the Faith of the Christians, and demonstate the Mistakes of the Jews; to enter into so exact a Calculation of the seventy Weeks, as is here given by Sir Isaac Newton: or even to dispute whether the Kingdom which the God of Heaven was to fet-up, was given to the Son of Man before or after the End of the Roman Empire. This is all ex abundanti. It is sufficient merely to quote the undeniable Evidence from this Prophefy, that Messiah the Prince was to be cut-off before the Destruction of the City and Sanctuary. In this the Prophet is clear and determinate; and confirms the Prophesies already quoted from Haggai and Malachi. So that here are four of our own Prophets witnessing against Us, reckoning the Patriarch facob for one, in behalf of the Christians; that the Advent of the Messas has been And consequently, we must either give-up the long fince past. Veracity of the Prophets; or agree with the Christians.

These Calculations planely shew the Principles, upon which our Fathers argued in former days, to have been the same upon which the Christians argue now. How else could they have expected the Messiah, so vehemently about the time of Vespasians? How could Nehemiah, one of the Doctors, who lived fifty years before Christ came, declare openly so long before; that the time signified by Daniel would in fifty years be elapsed h? And facchiades compute, that the seventy weeks of Daniel ended in the Destruction of the second Temple; and R. Ras declare, that all the appointed times were then ended k? And R. Jose, who lived at the Destruction of the Temple by Titus, say; Alas, the Time of the Messiah is over!! And, besides these private Calculations, it is manifest that Our whole

g Suetopius and Tacitus, Anna the Prophetess, the Woman of Samaria, &c. and all that at Christ's appearance expected him, as recorded in the New Testament.

h Grotius de Ver. l. V. p. 14. Epist. Claud. Sarrav. p. 52. where Grotius tells Sarravius, that this is to be found in the Talmud, under the Title Sanhedrim, as he remembered; and he thought also, in Abenada upon Daniel. See Patrick's Translation of Grot. de Verit. Preface.

Facchiades ad Dan. ix. 14. Vid. Grot. de Ver. lib. V. n. 85.

K Talmud under the head Sanbedrim. Bishop Clayton; p. 105.

Grotius quotes R. Jacob in Caphtor; de Ver. 1. V. n. 82.

Nation computed in the same manner, from the great number of false Melliahs which at that time arose; and that no one pretended to that Character, till fixty-nine of Daniel's Weeks, by one Computation or other, were nearly expired "; and after that time the People were ready to believe the Prophefy fulfilled by Judas Gaulonita, Herod, Barchocab, or any one that offered to head them. Lastly, it is worth observing; that Manasseh Ben Israel divides the Yews of those times, when the City was taken, into two Opinions.

Ist, Those that believed the City was doomed to Roman Vengeance; and submitted to the General, as thinking He must be that Prince; who was to come before our final Destruction: and, adly, those that thought the Meffiah would come before the end of the feventy weeks; and computed that their City and Temple could not be destroyed, before he came: and therefore expected Salvation to the last hour. Both sides took Daniel with them: and we need not a fuller Proof, that they understood him in this place to prophefy of the Messiah;" and explaned the seventy weeks, as the Christians do.

It appears then from Haggai, Malachi, and Daniel; that the Messiah was to come, before the Destruction of the second Temple "; and the Time of Christ's Advent answers to these Prophesies. And, as all these Prophesies are determined by numerical Dates, or undisputed Facts already pass'd; if they are not yet fulfilled in Christ, or in some other Person, it is impossible they should ever be fulfilled at all.

It is of very little Consequence, in what sense our Commentators now-a-days may explane these Texts. Our ancient Rabbins were difinterested, and unbiasted by their prejudice; and understood them,

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m Bishop Chandler; p. 121, 128.

In the Talmud ch. Chelek, is found that famous saying of Rab. Elias; which agrees with these Calculations, [as to the time of the Messias' Advent, which was in or about the year of the world 4004:] that there should be 2000 years of Inanity, 2000 years under the Law, and 2000 under the Messias; and in One the World would be destroyed. This Elias is held in so much honour among the Jews; ut effato ejus enucleando non minus studeant, quam ipsius S. Scripturæ Textui; that they take as much pains to explane his words, as the Scripture itself. Remains of Bishop Rust;

p. 48.

See in Dr. Prideaux Connect. Vol. IV. part ii. book viii. bef. Herod 1. feveral very remarkable man See in Dr. Prideaux Connect. Vol. IV. part ii. book viii. bef. Herod 1. feveral very remarkable man See in Dr. Prideaux Connect. Vol. IV. part ii. book viii. bef. Herod 1. feveral very remarkable man See in Dr. Prideaux Connect. Vol. IV. part ii. book viii. bef. Herod 1. feveral very remarkable man See in Dr. Prideaux Connect. Vol. IV. part ii. book viii. bef. Herod 1. feveral very remarkable man See in Dr. Prideaux Connect. Vol. IV. part ii. book viii. bef. Herod 1. feveral very remarkable man See in Dr. Prideaux Connect. Vol. IV. part ii. book viii. bef. Herod 1. feveral very remarkable man See in Dr. Prideaux Connect. Vol. IV. part ii. book viii. bef. Herod 1. feveral very remarkable man See in Dr. Prideaux Connect. Vol. IV. part iii. book viii. bef. Herod 1. feveral very remarkable man See in Dr. Prideaux Connect. Vol. IV. part iii. book viii. bef. Herod 1. feveral very remarkable man See in Dr. Prideaux Connect. Vol. IV. part iii. book viii. bef. Herod 1. feveral very remarkable man See in Dr. Prideaux Connect. Vol. IV. part iii. book viii. bef. Herod 1. feveral very remarkable man See in Dr. Prideaux Connect. Vol. IV. part iii. book viii. bef. Herod 2. feveral very remarkable man See in Dr. Prideaux Connect. Vol. IV. part iii. book viii. bef. Herod 2. feveral very remarkable man See in Dr. Prideaux Connect. Vol. IV. part iii. book viii. bef. Herod 2. feveral very remarkable man See in Dr. Prideaux Connect. Vol. IV. part iii. book viii. bef. Herod 3. feveral very remarkable man See in Dr. Prideaux Connect. Vol. IV. part iii. book viii. bef. Herod 3. feveral very remarkable man See in Dr. Prideaux Connect. Vol. IV. part iii. book viii. bef. Herod 3. feveral very remarkable man See in Dr. Prideaux Connect. Vol. IV. part iii. book viii. bef. Herod 3. feveral very remarkable man See in Dr. Prideaux Vol. IV. part iii. book viii. bef. Herod 3. feveral very remarkable man See iii. Dr. Prideaux Vol. IV. part Texts, interpreted by the ancient Jews of the Messias, agreably to the Interpretation of the Christians; which are now explaned, by the modern Jews, in another manner: As Gen. iii. 15.—xlix. 10. Numb. xxiv. 17. IJ: ix. 6, 7.—xi.—lii.—liii. Micab v. 11. PJ. ii.—xlv.—lxxii.

as the Christians now do". But our Moderns are under subjection to human Authority; and care not how much they strain, and distort the natural Sense of Scripture; if they can but evade the force of the Christian Arguments. It was not, while the Messiah was expected to come within the times appointed; nor for fome time after the Christian Æra began, that they ever thought of disagreeing with the ancient Interpretations; nor till they were disconcerted by the Arguments which the Christians urged from the Prophesies: And then they were obliged to defend their unbelief, by a new and forced interpretation of the Texts. In fo critical and fuspicious a time, were the present Glosses introduced; and the Authority of the Prophet Daniel first began to be slighted. But neither has this been found sufficient to serve the purpose; and therefore, after much struggling in vain against the Truth, their Objections have been thoroughly canvaffed and reply'd-to: and they have been obliged to pursue such a desperate Method to defend themselves, Ne guid Religio detrimenti capiat; as shews at once their weakness and distress: by setting-up a dictatorial Power, which forbids, under the Penalty of a Curse, that the Subject should be examined into. But more of this by and by.

IV. The fourth Criterion; by which I proposed to examine, whether Jesus Christ be the Messiah; is his Actions: upon which head I shall consider his Miracles, his Death, and his Kingdom.

1. I shall consider his Miracles. These were made the Criterion of his Mission, by Christ himself; when John sent two of his Disciples, saying; "Art thou he that should come, [δ ερχόμενος, the

<sup>•</sup> It must be observed; that the Temple in Herod's time was not built from it's ruins, but by little and little made new at several times; so as to be called the same Temple: and accordingly, the duration of the second Temple includes the whole space from Zorobabel to Vejpasian. [Talmud. cap. ult. de Synedrio & Titulo Jama, & Titulo Rosch. Haskana. Grotius de Ver. 1. V.

Accordingly we find, in Herod's Oration to the Jews, recorded by Josephus; that he only proposed to supply what was wanting in the second Temple, to make it equal to Solomon's, and build it up to the same highth; (because it was fixty cubits lower) without any regard to it's length or breadth: and this seems to have been the whole that is mean'd by Josephus, [if his testimony in this is to be believed, which is questioned by Eccius and others] when he says, the Foundations were taken away; meaning that those only were taken away, which were necessary to raise the building higher: and this is the opinion of the learned Hoornbeek; and appears the more probable, because, as Josephus testifies, the Temple itself which was covered-in, was but a year and a half in building; and 1000 Priests employed: and the rest of the building finished in eight years, by the hands of 11,000 workmen: whereas the Temple of Solomon employed 143,000 men, for seven Years. See also Prideaux Connect.

Messiah] or do we look for another ? " And this was laying the Proof upon plane Fact, which every Man was able to judge-of; and was the Test, which all Impostors fear. But on this Subject the Christians are very fafe; on the one hand, by the positive Proof of the Evangelists, and the Letters of the Apostles still extant; in which they appeal to their Miracles, as to known Truths: and, on the other hand, even their Enemies, Celfus, Porphyry, and Julian, have not been able to quote any hints or memoirs extant in their Times, which contradicted those Accounts; which they certainly would have done, if there had been any fuch: "for they were all men of fine Parts, and great Reading; the first lived about 150, the second about 240, and the last 300 years after Christ. So that their Objections, without Proof, can be of no weight; and their very speaking of them as works of Magic, feems to allow, that the facts were actually performed; which is in effect to give-up the Objection: for the Question is, not how they accounted for them; but whether they were performed or not. The notion of doing Miracles by Magic, is now out of date with all Men of Sense; and reckoned among the Aniles Fabulæ: and the Story, that Christ's Miracles were performed by the Name of God, which he found in the Temple, is of the fame stamp: and the pretente, that we know not how they were performed, has been already answered with such force and acuteness; that I need only quote the passage, John ix.

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A Man, who was born blind and restored to sight by Jesus Christ, was brought before the Pharisees for examination. Some said, that Christ was a Sinner; because he had done this Cure on the Sabbath-day: but Others answered; How can a Man, that is a Sinner, do such Miracles? The Man himself being asked, what he

Luke vii. 22. "Then Jesus answering, said unto them; go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." This Text refers to Is xxxv. 4, 5. See I Cor. xii. 10. Heb. ii. 4.

See I Cor. xii. 10. Heb. ii. 4.

! Celfus apud Orig. lib. II. 'Eνομίσαθε αὐτὸν εἶναι νίὸν Θεῦ, ἐπεὶ χωλὸς κὸ τυφλὸς ἐθεςάπευσε. Ye believed him to be the Son of God; because he cured the Lame and Blind. Grot. Annot. ad lib. II. de Verit.

Julian—Imo rem fatetur; cum dicit, verbis recitatis à Cyrillo; lib. VI. Εἰ μή τις δίεται κυλλὸς κ τιφλὸς ἱάτασθαι κὸ δαιμονιῶντας ἐφορκίζειν ἐν Ευθσαϊδᾶ κὸ ἐν Βυθανία ταῖς κώμαις, τῶν μεγίς αν ἔρίων του. Unlefs any one should think it to be a mighty work to cure the Lame and Blind, and possessed with Devils, in the Villages of Bethsaida and Bethany. Grot. ib.

Add to these Enemies of Christianity, that even the Talmud confesses the Miracles of Christ; [as we are informed by Grotius,] in Titulo Aboda Zera.

thought of him; confessed, that he believed him to be a Prophet: But he was pressed with the Argument we are now considering, We know, said they, that God spake unto Moses: but, as to this Fellow, we know not from whence he is. To which he gave this plane fatisfactory and spirited Answer.—Why, herein is a marvellous thing; that ye know not from whence he is: and yet he hath opened mine Eyes. Now we know, that God heareth not Sinners; but, if a Man be a Worshipper of God, and doth his Will, him Since the World began, was it not known; that any one opened the Eyes of one that was born blind. If this Man were not of God, he could do nothing. &c. I am content, that My opinion shall stand or fall by this one Argument.—If it be asked, what answer the Pharisees made: it was the same that ever is made on fuch occasions by Power, when baffled by Reason. answered, and said unto him; Thou wast altogether born in Sin, and dost thou teach Us? And they cast him out; or excommunicated him.—A Christian Auto de Fé would have burn'd him.

And here it may not be improper to rectify our false reasoning upon the xiith of Deuteronomy: and lay before you the true Principle We ought to have gone upon, by observing; that, though a fign or a wonder foretold by a Prophet, might be fuffered to come to pass; saying, Let us serve other Gods; and this might be a proper Trial of our Faith; not only because our Reason was capable of informing us, that such a Doctrine must be false; but also because the Accomplishment of a single Prophesy, or Miracle, ought not by any means to be fet in Comparison with that series of Wonders by which the Supremacy of the Lord Jehovah over them, as their Lord and King, had been so often proved; and of which the Evidence still continued, by the appearance of his Angel of Shechinah, upon the Mercy-feat, to revele to them his Commands: yet it would entirely overturn the use and intent of Miracles, to suppose, that God will ever suffer them to appear as Evidences of a Falsity, without controul, in matters of importance to the Salvation of Men; and in opposition to his own Revelation, where the human Understanding is unable to judge of the Truth of the Doctrine proposed: Because this would lay them under an absolute Incapacity of knowing, whether they were the works of God or no; and of receiving that Revelation which he defigned to instruct them in, and assure them of, in his name. In other Cales het:

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Cases I see not why the Interposition of Providence is more necessary to be expected, in order to hinder us from being imposed upon, either by real or pretended Miracles; than by any other kind of deceit. Had the Miracles of Christ therefore been performed as introductory to such Doctrines, as we knew, or were capable of knowing, to be false or wicked; we should have reason to reject the Doctrine, and believe the Miracles to procede from a bad Being: as this was not the case, but his Doctrines were pure and perfect, and discovered to Mankind the Gospel, or good News; viz. the Completion of what had so long been promised by the Prophets to our Fathers; we ought to consider them as the Attestations, which God gave to the People of that Age, of the divine Mission and Doctrines of Moses.

As to the Credibility of Miracles in general, and the Objections that are brought against them by the Deists; I shall consider them in my feventh Letter.

2. A Second Consideration, with regard to the Actions of Jesus Christ, is the setting-up the Kingdom prophesied of by Daniel, Micab, and the rest of the Prophets.

Now no Person, that ever pretended to the Messiahship, except He alone, ever erected any Kingdom in this World; or ever lest any Orders relative to a future Kingdom; or ever thought of erecting a Spiritual One: whereas Christ did not only declare himself a King; but even to this hour the Christians own him as such, and look upon themselves as his Subjects, and deny that any Potentate hath Authority over them, in opposition to his Laws. And therefore the Kingdom of Christ, is as much a real Kingdom under him; as ever the Kingdom of Israel was a Kingdom under the Visible Jehovah. The King of the Christians hath as visibly appeared to Them, as Jehovah King of the fews did to our Fathers; and given his Laws to them, as the Visible Jehovah did to Moses. And, though it was not such a

<sup>&</sup>quot;Miracles were the Attestations of God to the Age in which they were performed: but we who live in a remote Age, have the more sure word of Prophesy: We want not the medium of Miracles, to convince us; but carry our Argument immediately from the Accomplishment of Prophesy, to the Divinity of the Mission. It is at lest as difficult, to those who do not see them, to prove that Miracles were ever performed; as to prove the Divinity of the Mission without them: i.e. it is easier to prove the Completion of Prophesy, than the Existence of Mirasles.

Kingdom, as our People at that time generally expected; yet it was fuch a one, as feveral of our best Commentators since have described; that is, a Kingdom of a Spiritual and Intellectual Natures: and the present Invisibility of their King is no more an Argument, that it is not a Kingdom, and that he does not govern it; than it is against the Dominion of the Visible febovah in his Absence: And this one Consideration invalidates the Clame of all other Pretenders to the Title of Messiah: and appropriates it to Christ alone. And the rejecting the Messiah as their King, by declaring they had no King but Cassar; was the great act of Rebellion and Apostasy, for which our Nation has been ever since punished; by a Subjection to all the Kings of the Earth, wherever they have been dispersed.

But to this it may be objected: that the Kingdom, which I speakof, does in no proportion answer to the Dominion and Glory of the Messiah's Kingdom, as it is described in many Texts of the Old Testament; where it is said to extend through the whole Earth, to destroy it's Enemies, and to be carried-on with extraordinary Power and Success, and to last for ever.—This is certainly the Truth: and the reason of this seeming Inconsistency is this; because those Prophesies, which relate to the Messiah's appearance in the Clouds of Heaven, in full regal Power, when he shall come to rule over all, are not yet fulfilled. And nothing can more effectually expose the Christian Cause, than the forced Interpretation which some make use of to explane these Prophesies; as if they were already accomplished. And therefore Mr. Foseph Mede, one of the most learned and judicious of all the Christian Writers, who planely faw of what ill confequence fuch Reasoning must be, fays; "While we strain those most plane and famous Prophesies, which relate to Christ's second Advent, to the first; the Jews deride us, and are more confirmed in their Infidelity." And in another

Neque nos desideramus et expectamus diebus Messe amplos reditus & divitias; neque ut vehamur equis, nec ut vinum bibamus inter musices genera; prout existimant pervertentes vel infatuantes intellectum: Sed Prophetæ & Justi expetiverunt dies Messe, & vehemens erat desiderium eorum ad illos; qui tune congregaturus est justos & bonum regimen atque justus Rex & magna ejus Possessi, ac distributio Sapientiæ ejus atque appropinquatio ejus ad Deum; prout dicitur, Dominus locutus est ad me, Filius meus es, hodie genui te. Et paulò ante ait, [Maimon.] Messe temporibus suturos divites & pauperes, robustos & infirmos: atque hujus notæ plura apud eundem in citato loco legere est; quæ plane aliam faciem hujus Imperii nobis depingunt, quam plerique Judeorum sacere amant. See the Notes of Vorstius, in Abravanel de Cap. Fid. p. 68. where he quotes as above from Maimonides, ad Esai. xlii. 7.—And see Maimon. in c. x. Sanbedr. And R. Juda Bitzeel in Nitzeach—" Messas erit Præses ac Moderator in Rebus Divinis absolute.

place he fays, with regard to this very Prophefy of Daniel, and the necessity of interpreting it as not yet fulfilled; "They take-away the pillar of Evangelic Faith, in the glorious Advent of Christ; who, neglecting the ancient Tradition of the Church, would transfer that Prophesy to any other meaning:" He means, to any sense in which it shall be understood as already completed.

3. But though on the one hand it must be owned, there are many of the planest and most remarkable Prophesies still unfulfilled; especially those which relate to the Messiah's coming with the Clouds of Heaven to execute his royal Power "; yet, on the other hand, it must not be forgotten; that there are also many others, which very evidently prove; that he must have come into the World before that time, and passed through a series of Afflictions, and even Death itself. And it will be found impossible to account for these things, unless we consider the Messiah in two different Stations; the one afflicted, and the other glorified. And in this solution of the Difficulty we are as much concerned, as the Christians. I say, it is as necessary for the Jew to account for those Prophesies which relate to the times of his Affliction and Death, [when the Stone was first cut-out without Hands x; as it is for the Christian to account for the times of his Prosperity and Triumph: [when it brake in Pieces the Feet of the Image, and became a Mountain.]

And therefore it will be necessary for us both, if we are desirous to know the Truth; to consider that part of the Messiah's History, in which he is represented as afflicted and distressed; as well as that, in which he appears in Power and great Glory, and coming in the Clouds of Heaven.

Now the Prophets all agree; that the Messiah was to be born into this World. Accordingly Isaiah says; "Unto us a Child is born, unto us a Son is given, and the Government shall be upon his shoulder; and his name shall be called Wonderful, Counseller, the Mighty God, the Everlasting Father, the Prince of Peace"." The Chaldee Paraphrast explanes this of the Messiah. And again:

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Mede's Works; p. 537. Dum enim nos clarissimas illas, de rebus in secundo Christi adventu, Prophetias ad primam torqueinus, Judici nos derisui habent; et in infidelitate sua magis obsirmantur.

Ut omnino Fidei Evangelicæ de glorioso Christi adventu subductum eant; qui, vetusta Ecclesiæ traditione neglecta, Prophetiam istam alio transferre conantur. p. 532.

Dan. vii. 13.

y Ifaiah ix. 6.

"There shall come-forth a Rod out of the Stem of Jeffe, and a Branch out of his Roots 2; which the Chaldee explanes, egredietnr Rex de Filiis Ishai & Messias de filiis filiorum ejus germinabit: and universally, the Messiah was believed to be of the Seed of David; and formed from the womb to gather Jacob to Jehovah 2. his Death; the Prophet Daniel declares, that after threescore and two weeks Messiah should be cut-off: and Isaiah confirms this: telling us, "He poured-out his Soul unto Death; he was brought as a Lamb to the Slaughter; he made his Grave with the Wicked, and with the Rich in his Deathb." And the Targum is express, that the Person here spoken-of by Isaiah is the Messiah: For it reads, in the beginning of the Section; "Behold my Servant, the Messiah:" and there is no variation of Persons through the whole detail; but the same Person, who deals prudently, [lii. 13.] is the righteous Servant, who by his Knowledge or Prudence justifies many; [liii. 11.] And not only the Targum, but the Doctors, with one mouth, affert, as they received it by Tradition from their Ancestors; that the Messiah must be understood by God's Servant that shall prosper and be exalted c.

Now, though these Prophesies of the Messiah's Death are as plane as those of his Birth; and there is as great a Debasement in the Messiah's condescending to be born into this World, as his dying out of it: and indeed, no kind of dishonour in either; if done in obedience to His will, whose commands are always consistent with infinite Wisdom: Yet our Nation hath always been so dazled with the description of his Glory, and Dominion, and conquest over his Enemies, and Appearance in the Clouds of Heaven, and the Extent and Eternity of his Kingdom; that all his Moral Excellence, by which he gained his Glory, hath escaped our Notice: and we have thereby lost Sight of that great Law of Providence, which he came to teach us, both by his Doctrine and Exemple; that it was by Personal Merit that he gained a Personal Reward. These Expectations, and the hopes of Freedom from the Roman Power under Messiah the Prince, so filled our Minds; that not even the Apostles imagined, that Christ was to suffer and to die, and be raised

<sup>2 //.</sup> xi. I.

<sup>\*</sup> I/. xlix.

b If. liii.

<sup>·</sup> See Bishop Chandler; p. 160, &c. Allix on the Jewish Church; ch. xxxiii.

again the third Day. They knew not; that he was to be made perfect, by Sufferings; [Heb. xii.] nor that he ought to suffer these things, before he should enter into his Glory; till Christ himself had explaned it to them. See Matt. xvii. 22. Mark ix. 31.—viii.

31.-x. 33. Luke ix. 22, 24.-xxiv. 7, 26.

But the case is much more inexcusable in Us; than it was in our Fathers: For We are not misguided by Their expectations. If the full accomplishment of all the glorious Prophesies of the Messiah triumphant, which were expected to be fulfilled at his first appearance, did not answer their Expectations; as it certainly did not: they might suspect some Error in the Calculations of the Time, to which Numbers or numerical Signs are greatly liable: and might expect all those Prophesies to be fulfilled, in a few years after, by some other Person. But, after the Ruin of the City, there was no room for any fuch Hopes; this being an indisputable Date, in which there could be no mistake.—And, as to the Doctrinal Difficulties, which were formerly to great a stumbling-block to our Fathers; the Christians have explaned them to us, in a very confistent manner; and agreably to our Scriptures. We can planely see; that, what was then expected to be accomplished all at once, may be accomplished at two different times; and, consequently, how the Melliah may at first be in a servile and dejected State, and afterwards in a glorious and triumphant Kingdom; that he might become the Son of Man, by being born into this World; and fuffer afflictions, and die; and yet rife again from the dead, and reign to the end of Ages. And therefore, as we are not able à priori to shew the Improbability of the Christian Scheme; nor to conceive any other, that can fave the Veracity of our Prophets; we are certainly more inexcusable than our Fathers, if we reject the Christian Solution of these Difficulties: and that, for this plane Reason; because we have no other Resource. For, as to our common Notion, that the Messiah is to make his first Appearance in the Clouds of Heaven; it is absolutely contrary to our Scriptures. Our Prophets speak of him as the Son of Man; even when coming in the Clouds of Heaven. Dan. vii. 13. And by the same Title he was acknowledged by our Fathers, in the days of Christ; and consequently, before his coming in the Clouds, he must be born of a Woman. For it can never be imagined; that the Son of Man should enter into the Womb and be born, after his appearance in the Clouds of Heaven: because it is the very Circum-**Itance** 

that name at his appearanced.

And, farther; as he cannot properly be called the Son of Man, till after his Birth; so neither can he receive the Kingdom, and reign over all, till after his Death. For the Prophet Isaiah, speak. ing of Messiah in the name of God, says; "Therefore will I divide him a Portion with the Great, and he shall divide the Spoil with the Strong; because he poured-forth his Soul unto Death, and he was numbered with the Transgressors, and he bare the Sins of Many, and made intercession for the Transgressors." This was his proper Business, which he was to perform in the Character of the Son of Man; and for which he was exalted; according to Isaiah: and the Christian Scriptures tell us the same thing. "As the Father hath Life in himself; so hath he given to the Son to have Life in himself: and hath given him Authority to execute Judgement also; because he is the Son of Mane." And St. Paul, speaking upon the same subject, says; that, "being found in fashion as a Man, he humbled himself, and became obedient unto Death; even the Death of the Cross: Wherefore God also hath highly exalted him; and given him a Name, that is above every Name." It was this Prophefy of Isaiah, which St. Peter referred-to; when he said, the Spirit of God declared by the Prophets "the Sufferings of Christ; and the Glory that should follow." And it is upon the same Principle, that Christ himself says; "Ought not Christ to have suffered these things, and to enter into his Glory?" for his Glory was the reward of his Sufferings. It was for the fuffering of Death, that he "was crowned with Glory and Honour; and all things were put in subjection under his Feet." Heb. ii. 9. Phil. ii. 8, 9, 11. I Pet. i. 11. Luke xxiv. 26, 46. We see then, Isaiah agrees with the Christians; that the Sufferings and Death of Christ are so far from being any Restection upon his Glory and Dignity, that they are the very Foundation of his Exaltation and Reward: and, consequently, it is contrary to the Scriptures to expect, as we feem to do; that he should appear in

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d Dan. vii. 13, 14, 27. When Daniel propheties of the Messah, that he shall be cut-off; it's said, "And it [viz. ferusalem] shall not be bis." But, when he is described as receiving a Kingdom, when he comes in the Clouds of Heaven; it is said, "And it [the Kingdom] shall not be left to other people;" Dan. ii. 44. "But it shall be an Everlasting Dominion which shall not pass-away." Dan. vii. 13, 14, 27. and, consequently, he will quit it no more "Tis absurd therefore to imagine; that, after this, he will either be born or die.

\* John v. 27.

Vide the addendim

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the Clouds of Heaven, and receive his Kingdom; till he had gained it, as a judicial Reward of his Humility and Obedience; by a Life of Sufferings, and a voluntary Death.

From hence it appears; that the Prophesies of the Messiah's Kingdom denote these two distinct and very different States of it. The first state comprehends it's Rise, while he should continue on Earth, gathering the Children of Jacob, and restoring the Preserved of Israel; in which state, he was to be oppressed and afflicted: and this is represented by the Prophet, as a Stone cut-out without

hands; before it increased, and became a Mountain f.

The fecond State of it comprehends his coming in the Clouds of Heaven, as the Son of Man; to reign over all, to the end of Ages: after the Stone shall have smitten the Image, representing the four great Monarchies, upon the Feet that were of Iron and Clay, and broken them to pieces; and shall become a great Mountain, and fill the Earth g.—The latter part of the Prophefy therefore still remains to be fulfilled: And the circumstances, relating to it in the Old and New Testament, are exactly parallel. But, with regard to the first of these States, in which the Messiah is represented to be oppressed and afflicted; the Yews and Christians differ greatly: the Christians confidering it as already pass'd; and completely fulfilled, as recorded by the Evangelists; whereas our Masters are neither able to explane the Texts which relate to this State, though the date of it be long ago out; nor do they endeavour at it: but feem to have given it over in despair; though, as I observed, it is as much a part of the Messiah's Character and History, and as necessary theretore to be understood and explaned; as the glorious State that was to follow it.

The Christians, on the other hand, though perfectly right in explaning many Texts to relate to the humble State of the Messiah; yet seem to have added many others to them, which relate purely to the time of his future Advent in a state of Glory, as a Prince. And perhaps, as to the Question, what Prophesies are already

See the Agreement of the Old and New Testament, upon the Event of this Prophesy, in a

Note hereafter.

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Dan. ii. 34.

8 Dan. ii. 35. Mr. Joseph Mede, speaking of this State, says; "Hoc est Regnum illud amplissimum: non illud Lapidis, superstite adhuc Monarchiarum serie, ex Monte abscissi; snam hic præsens Regni Christi status est: sed Lapidis, iisdem funditus comminutis & deletis, in Montem evasuri, atque universum impleturi Terrarum Orbem." p. 532.

fully accomplished, and what not; it can not be always determined with certainty; nor is it necessary always, that it should be; because a Prophesy, which was intended to relate in some particulars to the sirst Coming of Christ, may be more fully completed at his second Coming; and a Prophesy, capable of a sigurative sense, may in that sense be fulfilled; at his sirst coming: and yet more properly relate to, and be accomplished literally, at his second coming: and in many Cases it may not be certain, which of the Advents the words may most properly belong to.—These Questions may be the subject of Altercation between Commentators: but the Truth of Christianity will be no farther concerned in it, than this; that all the indefensible Tenets of injudicious Christians are greedily catchedat by their Adversaries, as if they were the Doctrines of Christianity; and objected-to, as such; to the disadvantage of Christianity itself.

But the fews can by no means justly argue; that, because the Christians are not able to prove the Advent of Christ from some particular Texts that have been pressed into the Service; therefore other Texts are also obscure, and incapable of proving it: or that many Texts, taken together, may not elucidate one another; and make the Truth appear much more clear and undeniable, than any fingle Text can do of itself alone: or that, because the Texts referredto have not been fully accomplished, therefore they have never been fulfilled in part. The Consequence will not follow; and, if it did, it would prove too much: for, if the Prophefies relating to his first coming have never been fulfilled in part; they never can be fulfilled at all: the dates of his first coming being long since out. Such is the Danger of arguing too rashly upon the Subject. But the Truth feems to be, as Sir Isaac Newton has very justly observed; that "there is scarce a Prophesy, which relates to the first coming of Christ; but what does, in some particular or other, relate to his fecond Coming h."

This Observation would put an end to the Errors both of the Jews and Christians, in their Interpretations of many Texts; by explaning them in such a manner, as to allow a partial Accomplishment; at his first coming, as a Prophet; and prepare us to expect a full Completion of what remains to be suffilled of the same Prophesy, at his second appearance, as a Prince. And; if the

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h Sir Isaac Newton on the Proph. p. 40.

Christians would not expose themselves to us, by interpreting those Texts, as if they were already fulfilled, and related to the present state of Christianity; which we see and know have never yet been accomplished, and planely relate to Futurity; and if, on the other hand, our People would not overlook those Prophesies; which declare, that the Messiah would make his Soul an offering for Sin, and pour-out his Soul unto Death; for which he was to be rewarded with Power: but consider, that it is impossible those Prophesies should be true; upon any other than Christian Principles: If we would throw-off our prejudices, on both sides; we should act much more like Philosophers, much more like men worthy to be trusted with a divine Revelation, and probably with much better Success in the Interpretation of Scripture; than we ever have done yet, or can ever hope to do; while we look upon each other as Enemies and

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No man has spoken so well upon this Subject; as Sir Isaac New-That great Philosopher and Divine had none of that little paltry Resentment, against those who differed from him in religious Opinions; which generally infects the contracted and illiberal! mind. He was superior to the service of any Hypothesis whatever, any farther than he was led by Reason and Conviction. He had nobler and more extensive views into Futurity, than to confine his Ambition to this World; and used the Understanding, with which God had endowed him above other Men; not, in preaching-up the Doctrine of occult Qualities in Philosophy, and Mysteries too, facred to be enquired into in Religion; not, in depreciating God's former Revelations, and prostituting Truth and Christianity to the Interest of Politicians, and his own Advancement; not, in courting the Applause and Admiration of Men: but, with a noble Freedom of Thought, to the confusion of all modern Bigots, Unbelievers, and minute Philosophers, fearlessly pursued the Paths of Truth with all his Power; as the fure Road to lead him up to the first Almighty Cause. In like manner, in the Study of Revelation, he storned to confine his Inquiries by the Opinions of Men; and allowed of no Authority over his Belief, except the Word of God i. And, accordingly, he makes no fcruple to confess; that the prefent state of Christianity is far from perfect: that all Nations have cor-- rupted it; and that the Truth, as it is in the Scriptures, hath been long lost; according to the Prophesies, that so it would be.

The Prophets and Apostles, he informs us, have foretold; that, " as Israel often revolted and brake the Covenant, and upon Repentance renewed it; fo there should be a falling away among the Christians, soon after the days of the Apostles: and that, in the latter days, God would destroy the impenitent; and make a new Covenant with his People. And the giving Ear to the Prophets, reckoning Moses, and the Apostles, and Christ himself among them; is the Sign of the true Church k." This is the same description of it, which St. John gives in the Apocalypse; as consisting of those, who keep the Commandments of God, and the Testimony of Jesus Christ - But, where shall we find the Christian Church, that has made this the Rule of her Faith; and not rather followed after Philosophy, and vain Deceits; or added to the Scripture Doctrines, Articles of human Composition, after the Traditions and Commandments of Men; after the Rudiments of this World, and not after Christ "!-But this great Man does at once deliver us from all these Incumbrances, and direct us into Truth; by trusting entirely to the Scriptures, of which the modern Political and Deistical Divines have made a Nose of Wax: which will render our Refearches not only more easy, but more safe and certain.—Such a temper of Mind, fuch a reach of Understanding and Sagacity in the Search of Truth; fuch noble, liberal, and benevolent Principles, demand our strictest Attention; Si Patriæ volumus, si Nobis vivere cari.

Excuse me this Excursion; which slows involuntarily from my Pen, when I think of Sir Isaac Newton's Writings; whose words I shall now quote, as an Ensign of Peace thrown-out for an amicable Congress of the Jews and Christians; or rather the preliminary Article of Reconciliation between them.

Speaking of the Apocalypse, he says; "The Folly of Interpreters hath been, to foretel things by this Prophess; as if God designed to make them Prophets. By this Rashness they have not only exposed themselves; but brought the Prophesy also into Contempt. The Design of God was much otherwise. He gave this, and the

Rev. xii. 27. and Sir Ijaac Newton; p. 279. Col. ii. 8. Letter I. p. 4, 5.

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Sir Isaac Newton on the Prophesies; p. 13.

Prophesies of the Old Testament; not to gratify Men's Curiosities, by enabling them to foreknow things; but that, after they were fulfilled, they might be interpreted by the Event; and his own Providence, not that of the Interpreters, be then manifelted thereby to the World. For the Event of things predicted many ages before, will then be a convincing Argument; that the World is governed by Providence. For, "as the Few and Obscure Prophesies concerning Christ's first Coming, were for the setting-up the Christian Religion, which all Nations have fince corrupted; so the Many and Clear Prophesies concerning the things to be done at Christ's second Coming, are not only for predicting, but also for effecting, a Recovery of the long-lost Truth; and setting-up a Kingdom, wherein dwelleth Righteousness." The Event will prove the Apocalypse; and this Prophesy, thus proved and understood, will open the old Prophets; and all together make known the true Religion, and establish it.—And again, he observes; that "the Propheties, already fulfilled, are but few and obscure; in Comparison with those main and signal Revolutions, predicted by all the Prophets; which, when they come to pass, will at once both turn Men's Eyes upon confidering the Predictions; and planely interpret them "."

Here we see the great Necessity there is, both for the fews and Christians, to study the Scripture Prophesies with care and diligence; and especially the fews: that having mistaken the Signs of the first Coming of the Messiah, as a Prophet; they may be the more careful to observe the Signs of his second Coming, as their King.

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But even here I must observe; that they are not to be lead implicitely by the Christian Interpretations. For, even those Prophesies, which foretell the second Coming of Christ; and relate to those main and signal Revolutions, which have been predicted by all the Prophets; and are very clear and numerous; have many of them been rendered ambiguous and uncertain, by the figurative Interpretations, which have been arbitrarily imposed upon them by the Christians.

Of this Orobio complains to Limborch; and not without Reason. "The Temple, says he, which was described by Ezekiel, will hereaster be literally built; and the War with Gog and Magog really

happen; and Israel, the house of facob and fudah, according to the Flesh, shall come from all Countries and all Nations, in the name of Adonai, to ferusalem. This is the Letter and Literal Sense, manifestly; which you Christians will never admit-of: but are resolved to understand the Temple to be mystical, the War to be mystical, the Israel to be mystical; and in like manner all the literal Prophesies, except what serves your own Schemes, or at lest does not thwart them: and these you allow to be understood

literally "."

But, however flightly some Christians may pass-over these Prophesies; Sir Isaac Newton, with others of the learned, understand and explane them literally: not imagining they have a right to castaway the literal Sense, and adopt a figurative one; without a good and substantial Reason. Thus, when the Prophet Daniel reveles to Nebuchadnezzar the Prophefy of the four great Monarchies; [which literally succeded one another upon Earth, as he describes: and then affures him, that these shall be succeded by a fifth; which all Dominions should serve and obey: what substantial Reason, or Rule of good Criticism, will teach us to explane this fifth Kingdom to be merely figurative; and erected only in the Hearts of Men? Was there not a literal Theocracy over the Yews? Was not Christ supposed even by the Christians to be their King; in a more literal Sense than this? Did he not fight their Battles, and prefide over them, and instruct them; being literally and personally present in the Tabernacle? And is it reasonable for the Christians to expect, at his fecond coming as their King, a less personal Presence and Theocracy over the whole World, now his Rule is extended to the Gentiles; than what was manifested formerly over the fews? There can be no Reason for this. The return of the Theocracy being as planely reveled to the Christians, as it was promised at first to the Jews. See Rev. xxi. 2, 3. "Behold, the Tabernacle of God is with Men; and he will dwell with them, and they shall be his People; and God himself shall be with them, and be their God;" and compare it with Lev. xxvi. 11, 12. "I will fer my Tabernacle among you, and my Soul shall not abhor you; and I will walk among you, and will be your God; and Ye shall be my People. See also Ezek. xxxvii. 26, 27, 28. and Rev. xx11. 3, 4.

Our Fathers had certainly much more reason to suspect the Prophesies of the Messiah's Death to be a mysterious and figurative Prophefy only; how planely foever the fense of the words may at present appear to the Christians: even though they had believed him to be the Angel of the Covenant; as it is reveled by Malachi. For, though they were not infensible of the great Love of him, "who had led them out of Egypt, and was afflicted in all their Afflictions, and whose Soul was grieved for their Miseries; who redeemed them, and carried them all the days of old;" yet it was no easy matter for them to believe, that this great and glorious Being would actually become a Man for their fakes; and make his Soul an offering for Sin, and fuffer Pain and Death. The Infinity of fuch Love and Condescension could not but render the Prophesy very liable to be understood in a figurative and implicit Sense.—But the case is very different with the Christians. Those, who believe that the Son of God was literally born of a Woman, and did literally descend from Heaven; and that God so loved the World, as literally to give him up to Pain and Death for their Sakes; can never be forced by any confiderations, to give-up the literal Sense of his return to Earth, and the Restoration of the Theocracy, and his perfonal Life and Reign among Men. Even the Fews could reason from the personal appearance of Jehovah to Moses, that he would again appear in a human Form; and to they explaned Isaiah xxv. 9. " And it shall be faid in that day, Lo! this is our God; we have waited for him, and he will fave us; this is the Lord, [Jehovah,] we will rejoice and be glad in his Salvation:" Upon which Grotius observes, that in the Talmud in Taanith it is said; "when the time there spoken-of shall come, Jehovah shall be shewn as it were with the finger; i.e. Men shall be able to point him out to others; say-Wide the addend: ing, there is febovah." - - - -

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And, though the Interpreters of Scripture are often liable to Page 2044 Errors, from adhering too strictly to the literal Sense; as perhaps the fews may be in this place: yet the case is no less dangerous, when they deviate from a literal Sense; without sufficient Reason for it. For, there can be no Truth gained; by running into Extremes on either Side: and how far to go, requires in many Cases

Let not the Christians therefore think, that they honour the Page 204-Messiah; by infisting that he hath already fully accomplished those

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Prophesies, which will not be literally fulfilled till his second Ad. vent: nor imagine, they are doing fervice to the Christian Cause: by depriving the Children of Abraham according to the Flesh of their hopes in the Promises, which are to be accomplished in the latter times; by forcing a figurative Sense upon literal Prophesies, and confining those Scriptures to mean only a spiritual and figurative Israel, which manifestly relate to the Call and Restoration of our whole Nation, and the Return of the Theocracy, which has been fo long suspended; when Jehovah shall again be Their God, and they shall be His People. And let not Us, merely to oppose the Christians, deny the accomplishment of those Prophesies; which, if not already accomplished, never can be: and thereby destroy the Credit of our own Prophets. Let us not reject what is plane and intelligible, and hath already come to pass; upon account of what is more obscure, and only unintelligible because not yet fulfilled; but consider, that Philo and Josephus, and all wise Men, argue from the accomplishment of some Prophesies, to the Belief of all the Rest, which are derived from the same Authority: and, if we do not reason in the same manner as they did, we lay our Scriptures open and indefensible to the Arguments of the Deists and Atheists; and particularly, to this unavoidable Consequence; that, if we do not allow-of the Christian Scriptures, we shall not be able to defend our own.

Having thus considered the Question between the Jews and Christians; and shewn, that Jesus of Nazareth hath accomplished the Prophesies, in all those capital Points I have considered; to wit, his Lineage, the Place of his Birth, the Time of his Advent, and his Actions; and that all the other Prophesies, not yet sulfilled, are capable of being accomplished by Him, when he appears in the Clouds of Heaven; and the whole of them incapable of accomplishment by any other Person: it seems to follow unavoidably, that Jesus is the Christ.

The few Objections which remain, and which I fcarce believe any of us lay any great Stress upon; I shall now go-on to answer:

1. The different States of Affliction and Glory, in which the Messiah is described in our Scriptures, appear so very plane; that many of our Writers have endeavoured to account for them, by imagining there were to be Two Messiahs: One, the Son of Joseph,

of the Family of Ephraim; who is to come in a State of Humiliation and Suffering, and is to be put to Death: the Other, the Son of David; who is to come in a State of Triumph and Exaltation, and to bring the former one to Life again. But this is a mere Supposition, without any Proof; and serves no Purpose. For, if Meffiah, the Son of Foseph, might fuffer; why might not Meffiah, the Son of David? This is like the Herefy of the Christians; that there is a Christ, who came down from Heaven; and is incapable of fuffering, because he is the supreme God: and a Christ, capable of fuffering; who did not come down from Heaven, and was born of the Virgin Mary: Or, in other words; that Christ suffered only in the human Nature. And besides, this Notion is directly contrary to the words of Isaiah; who informs us, that the Person who is to fuffer, is the fame with him that is to be exalted: It is the fame, who "pours-out his Soul unto death; that divides the Spoil with the Strong P:" the fame, "whose Visage was marred more than any Man, and his Form more than the Sons of Men;" that was to be "extolled and exalted q:" and to imagine One Messiah to go through Sufferings and Death, and an Other to be rewarded with the Spoil, is inconfistent with the Prophet's Doctrine; who tells us, he shall be rewarded with the Spoil, for that very Reason; "because he poured-out his Soul unto Death."

2. Another Opinion is; that the Messiah delayed his Coming, upon Account of our Sins. But this is a Contradiction to the Prophefy of Malachi; who connects his Advent with terrible Denunciations of his Wrath, and describes the Wickedness of the Jews at that time to be very great; and says, he is to be "a swift Witness against the Sorcerers and Adulterers, and against false Swearers, and against those that oppress the Hireling, the Fatherless, and Widow, and turn-away the Stranger from his Right." And in the ivth Chapter he says; that it was to prevent this Destruction and Punishment, that Elias was sent before him to give Notice of his Coming; "least he should come and smite the Earth with a Curse." And both Malachi and Zechariah agree; that it was by Punishment, that our Nation was to be "tried and refined." Mala-

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<sup>9</sup> Isaiah lii. 13, 14.

chi fays, "he shall sit as a Refiner and Purifier of Silver; and he shall purify the Sons of Levi, and purge them as Gold and Silver; that they may offer to the Lord an Offering in Righteousness." And Zechariah fays, "I will bring the third part through the Fire; and will refine them, as Silver is refined: and I will try them, as Gold is tried." And they both agree, that this Punishment should reform and amend them. "Then, fays Malachi, shall the Offering of Judah and Jerusalem be pleasant unto the Lord; as in the days of old, and as in former years." And Zechariah fays; "After this they shall call on my name, and I will hear them; and I will fay, it is my People; and they shall fay, Jehovah is my Gods." The Messiah therefore did not delay his Coming, upon the Account of their Sins; but came to reform and amend, and punish. And therefore Grotius observes, very justly; "It were most unreasonable to fay, that his Coming was deferred, upon account of that very Difease, which he was particularly designed to cure."

3. Some of our Rabbins argue, against the Christians; that the fews are said to be saved, in the days of the Messiah; whereas, in the days of Christ, they were most grievously dispersed. But, in this Argument, the Times of the first and second Advents of Christ are not distinguished; and neither the grievous Afflictions, that were to attend his first Advent, as foretold by the Prophets, taken

any notic of; nor the Salvation of those that believed.

4. Some, who are convinced by their Prophesies, as well as by Tradition, that the Temple was to continue till the Days of the Messab; have invented an idle Story—[in order to prevent the Christians from availing themselves of such an important Concession] that Christ was indeed born, under the second Temple; but is concelled at Rome, till God shall permit him to revele himself u. If this be true; it is incumbent upon the Asserters of it, to inform us, how they know that he is there; and how they come to give themselves no concern to inquire after him.

That he was so far conceled from the main body of our Nation, when he came, as not to be known by them; is undoubted. It is

" Bishop Chandler; p. 83.

confessed

<sup>\*</sup> Zech. xiii. 9. The Prophets Malachi and Zechariah are here quoted more particularly; be cause they lived after the return from the seventy years' Captivity: and therefore these Prophesis relate to some suture Times.

t Raimundus Martinus, in his Pugio Fidei; part II. cap. ii. fays; "Judai hic falvandi dicuntur in diebus Mestra, &c. quum in diebus Jesu gravissime dissipati sunt." See Poli Synops. 848.

confessed by the Apostle Paul, as the Reason why they condemned him; that they knew him not, neither the voice of the Prophets that were read to them every Sabbath-day \*. And Christ himself apologizes for them in his Prayer to God, for the same Reason; as far as their Case could possibly admit of any Alleviation: "Father, forgive them; for they know not what they doy." And our Prophets have foretold, that it would so happen. Isaiah begins this Subject by faying, "Who hath believed our Report ?" And tells us the Reason, why they did not know him. It was because "they hid as it were their Faces from him; he was despised, and we esteemed him not." They were not ignorant; that there was a Person, in the days of Tiberius, who assumed the Character of the Messiah; and St. John had warned them of his Coming: and when He came, "He stretched out his hands all day to a rebellious People ";" offering them the same Credentials, upon which the whole Evidence of their own Religious Faith was founded; i.e. Miracles and Prophely: but they hid their Faces from him, and would not receive him: When he did the Works of the Father, they faw and owned the Works; but did not acknowledge the Power, that wrought them; but ascribed them to Magic Art . They al-

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Acts xiii. 27.

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<sup>2</sup> Isaiah liii. 1, 3.

b Maimonides de Fund. Legis, cap. viii. fays; "Ifraelitæ non crediderunt Mossi, propter Mivacula quæ patravit: quia animo credentis propter signa inesse potest suspicio; sieri posse, ut quis miraculum secerit per incantationem aut præstigias."—And Vorstius in his Notes observes; that, among the Miracles, which may be performed by the Stars or by Magic, Albo reckons [lib. i.c. viii.] Elisba's recalling the Dead to Life, his curing Naaman's Leprosy, the Deliverance of Daniel from the Lion's Den, and of Jonah from the Whale's Belly; upon which he says, "Nihil non nugacissimi Mortalium singunt"—these most egregious Trissers invent any thing; to avoid being obliged to confess, that Our Jesus performed his Miracles by the Power, and as it were the Finger, of God.

Our Rabbins therefore have very imprudently used the same Arguments against the Christians; which Apuleius and Pliny used against Meses: and the Answers to the Objections of the Heathens will be a sufficient Desense of the Christians. Plin. lib. XXV. c. i. Apul. Apol. ii. quoted by Grotius, de Verit. lib. V. c. iii. not. 12, 13. We are told by Limborch, speaking of Orobio the Jew; "hoe suo scripto contendit, etiamsi have miracula sacta essent, tamen non debuisse nec potuisse Indeads Josum agnoscere esse Messam. p. 259. Orobio contended; that, though the Miracles [of Christ] had been actually performed, yet that the Jews neither could, nor ought to have received him as the Messah: And, what is very strange to consider, even the Christian Fathers seem to have looked upon Miracles in the same light. Athenagoras says, we do not deny extraordinary Acts to have been performed in the name of Idols; and these, he tells us, were performed by Daemons. Apol. xxv. Middleton; p. 77. And Mr. Farmer [on Miracles; p. 128.] observes, "Non est autein grande sacere Signa; Tis no great matter to perform Miracles;" to have been the common Principle both of Porphyry and Jerom.

lowed, that Miracles might be wrought by an Impostor, in Proof of a false Religion; uncontrouled by God: and thereby destroyed the Proof for the Divinity of their own Religion. And, as they would not liften to the Voice of Miracles, confirmed by the accomplishment of Prophesy; with regard to a Revelation, which was agreable to the Nature of God, and calculated for the Benefit of Man; it was necessary for God, in order to carry on the course of his Revelations by the Messiah, to gather such Persons into his Church or Kingdom; as were ready to receive him, upon proper Evidence of his Mission: and to deliver his Revelation to Posterity upon such Principles, as would at the same time support and defend his former Revelations to Moses and the Prophets. And therefore, when Ifrael would not be gathered to him, he was given to be a Light to the Gentiles; for God would not deprive the World of the Benefit of his Revelation, upon account of our Fathers' obsti-So that the whole History of the Coming of Christ, and our Rejecting of him, and his Reception by the Gentiles, hath been foretold by our own Prophets; just as it hath happened. "I am fought of them that asked not for me," says Isaiah, in the name of the Melliab; "I am found of them that fought me not. I faid, behold me, behold me, unto a Nation that was not called by my Name;" If. lxv. 1, 2. "I have spread-out my hands all day to a rebellious People." It appears then; that they knew him not, because they hid their Faces from him; and would not listen to his Doctrine, nor to the Voice of the Prophets who had foretold Him.

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And, what seems above all to condemn Us, as without excuse, and at the same time to defend the Interpretation of the Christians; those very Doctrines, which we so vehemently oppose, have been known and allowed-of by our own ancient Commentators; as what was in Reason to be expected, according to the natural Sense of the Prophesies. So that it is plane, the Christian Interpretation of them is by no means a forced one; and might have been seen by us, if we had been unprejudiced; as well as it was by those that lived before us.

Dr. Whitby, on I Pet. ii. 20. gives us the Opinion of the ancient fews, as follows. When God created the World, he held-forth his Hand under the Throne of Glory; and created the Soul of the Messiah, and his Company: and said to him; Wilt thou heal and redeem

redeem my Sons, after 6000 years? He answered, Yes. God said to him; If so, wilt thou bear Chastisements; to expiate their Iniquity? [according to what is written, Is. liii. 4. "Surely he hath borne our Griefs;"] He answered, I will; and use them with Joy. Cartw. Mellif. 1. I. p. 2974, 2975. See Whithy on Eph. i. 4.

R. Moses Hadarson says; R. Abba taught, that the Messiah was to undertake a State of Sufferings; in order to gain Life to Mankind. For he makes the Messiah thus address himself to God. "Lord of the World, it is with Joy that I undertake to suffer all this Tribulation and Anguish, [beforementioned] upon this Condition; that in my days you will bring all the Dead to Life; from the first, Adam, to that very time—Then said the holy and blessed God, I consent: And forthwith the Messiah undertook all those Tribulations and Afflictions: as it is written in Isaiah liii.

And again R. Moses Hadarson, in his Comment on Ps. Ixxii. 9. says; "R. Natroni asked, what doth that mean? We see not our Signs; there is no more any Prophet; neither is there among us any who knoweth how long. To whom R. Abba answered; this is said of that wicked Generation, who will not believe the Signs or Miracles which our holy Messiah will perform; but shall say of him, that he doeth these things by Art Magic. And that those Miracles which he shall perform are not the Miracles which were predicted of the Messiah. And that, as there is no Prophet to set the Truth before them; if he doth not bring some proof of the Truth of his Assertions, they will put him to Death."

Here then we see our ancient Rabbins, who were unprejudiced upon this Subject, interpret the Prophets as the Christians do; that the Messiah was to suffer Affliction and Death: and that the Reason, why he should not be acknowledged by our Fathers, in his

afflicted State, would be; because they would hide their Faces

from him, and refuse his Credentials.

These Rabbins were not so scandalised at the Sufferings of the Messab; as with the thoughts of his being put to death by our own Nation. For they not only collected from the Prophets, that he should suffer and die; but that it would be by the hands of our Fathers. And though there be no Text, that expressly declares

this; yet, if we look into the Scriptures, we shall not be at any loss to find; upon what Reasons such an Opinion was founded.

For, when Isaiah tells us of his Death; [ch. liii.] he gives us an Account of the Scorn and Hatred with which our Nation would receive him. He tells us, that "he was despised and rejected of Men": but of what Men could he be rejected, but those to whom he was sent? The same, of whom the Prophet says; "We hid, as it were, our Faces from him; he was despised; and We [that is, We fews] esteemed him not." And, xlix. 7. he calls him, "Him whom Man despiseth, whom the Nation abhorreth." And Zechariah speaks more planely; [xii. 10.] which words R. Hadarson, just quoted, understood of the Messah'. "I will pour upon the House of David, and upon the Inhabitants of ferusalem, the Spirit of Grace and Supplications; and they shall look on me, whom they have pierced; and they shall mourn for him, as one mourneth for his only Son; and shall be in bitterness for him, as one that is in bitterness for his First-born; and the Land shall mourn, every Family apart," &c.

Give me leave, my Dear Friend, to expostulate with you, and lay my whole Heart before you, upon this most interesting of all Subjects; and honestly confess, that I have been long affected with this heavy Charge, with which I have been so often pressed by the Christians; and greatly alarmed: because it appears upon Examination to be Fact, and accounts for such amazing Difficulties,

as upon any other Principle are insuperable.

The Messiah, say they, has already been manifested to your Nation; and became the Son of Man, by being born of the Family of David: He came unto You, his own peculiar People; and you received him not, but hid your Faces from him; and "denied the Holy One and the Just, and desired a Murderer to be granted unto you; and killed the Prince of Life:" And for this Sin your Nation has been so long cut-off from all the peculiar Blessings, which it so long enjoyed under the Lord Jebovah; and you are dispersed abroad, and become an Astonishment, a Proverb, and a Bye-word, among all Nations; as your Prophets foretold:

Referunt hæc vulgo Rabbini ad Davidem filium Josephi; quem occubaturum aiunt in pralio contra Gog. At Hadarson in Gen. xxviii. de Messia filio David intelligit. Poli Synops.

will you ever be reinstated in his Favour, till you acknowledge him to be your Lord and King; and submit yourselves to his Government over You.

Elisha Levi, look back upon the Days of Old; and the Mercies vouchsafed to our Fathers, by the hand of this Jehovah Angel; how often he declared his Love and tender Compassion to his peculiar People; yea, and his unchangeable Determination; that he never would forget them! "Can a Woman, fays he, forget her fucking Child; that she should not have Compassion on the Son of her Womb? Yea, She may forget; yet will not I forget Thee. Behold, I have graven Thee upon the Palms of my Hands; thy Walls are continually before mee."-And, even when it was neceffary to punish us; with what Love and Tenderness does he compassionate our Sufferings! "How shall I give thee up, Ephraim! how shall I deliver thee, Israel! how shall I make Thee like Admah! how shall I set Thee as Zeboim! my Heart is turned within me, my Repentings are kindled together." And "who shall have pity upon Thee, O ferusalem; or who shall bemone Thee, or who shall go aside to ask how thou doest? Thou hast forfaken me, faith febovah; thou art gone backward; therefore will I stretch-out mine hand against thee, and destroy thee: I am weary of repenting f."

And is it possible; that so much Reluctance to punish, and so much Tenderness, as is every where expressed through the facred Volume towards our once happy Nation, should on a sudden, and for no apparent Cause, entirely desert us? And we should be thus cast-off from his Favor, as we now are; and subjected to such unspeakable Ruin, as hath befallen the whole Nation; from the days of Vespasian and Titus? such as never any other Nation under the Sun has undergone: and suffered, in our Sieges, and Battles, by Seditions, and Famines, and Pestilence, and Captivity, and Massacres, and Dispersion? Is it possible; that all our Hopes in his indulgent Care and Love, should thus at once be blasted, for no Cause; and all his Promises to our Fathers fail us; and the bright and glorious Prospect, the Birthright of our Nation, that in the Seed of Abraham all the Families of the Earth should be blessed, thus end in eternal Darkness and Oblivion?—Surely, if some amazing Act of Wickedness has not

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<sup>· 1.</sup> xlix. 15, 16.

f Hof. xi. 8. Fer. xv. 5.

been perpetrated by our whole Nations, beyond what other Nations have committed; our present State and Condition, for so many Ages, is unaccountable; and our Scriptures incredible. And, what is the most melancholy of all Reslections; as we are ignorant of the Cause of these Afflictions, so we see no End of them; nor

any Means how to avert them.

In this dejected and forlorn State, fifted into all Nations and become the Scorn of all Mankind, there yet remains One Hope, and but One, that can support and relieve us; and this we have been blindly endeavouring, for many Ages, to invalidate and overturn; I mean, the Authenticity and Truth of the Christian Scriptures. If Jesus be indeed the Visible Jehovah, and Angel of the Covenant, whom our Fathers have flain; we want no farther Explanation, how we have offended him: or in what manner we may expect a Deliverance from our Evils. For He, whose Mercy and Lovingkindness hath so often pardoned the Sins of our Fathers; delivering them from the Distresses, with which he visited and chastised them; who could pray for his Enemies, in the midst of his Sufferings, apologizing for their wilful Ignorance; and use that Power, which he gained by his patient Refignation under Afflictions, for the Salvation of those by whom he was distressed and slain: He will without doubt return to us also, in Mercy and Loving-kindness;

great Council: approved-of not only by the Inhabitants of ferufalem, but by all that came from different parts to celebrate the Passover. And, after Christ's Resurrection, when the Apostles preached to the Jews, wherever dispersed: they were so far from condemning what the Senate at Jerusalem had done; that they persecuted his tollowers in all their Cities. Nor was their City destroyed; till the Christian Doctrine had been preached, and rejected by the whole Nation: as Christ foretold. Matt. xxiv. 14. And the Modern Jews seem to approve of what their Fathers did. See Limborch. Amica Collat. p. 462, 497.

h As to what Josephus says; that the City in no wise deserved to be oppressed with such

h As to what Josephus says; that the City in no wise deserved to be oppressed with such misery, save only that it softered and bred such impious Persons, as wrought it's overthrow; it shews, that he was at a loss to account for it. Limborch says; "Eo tempore & quatuor ad minimum post sæcula, minima quæ unquam in gente Judæa Idololatriæ suspicio; & maximus prolege Mosaica suit Zelus. Deus, contra promissa, contra morem suum, populum suum dilectum seum in tota ejus Historia non reperimus ruina castigavit & obruit; cum nulla erat publica a lege sua desectio, nulla Nationis Apostasia, nullum eximium crimen Rebellionis toti Genti imputandum! Si enim tollat Vir Doctiss. Messe rejectionem; nullum reperiet, nullum assignare poterit. Limb. p. 519, 530, 541. It is certain, there never was a time; when Idolatry was less in sashion among them: it was not therefore the Supreme Invisible Jehovah, but the Visible Jehovah. [who was their Lord and King in a somewhat different Sense] whom our Fathers rejected: and it is no less certain at present, with regard to the Supreme Invisible Jehovah; that we are not at all in Rebellion against him.

and will fave us, according to his promife, even in the latter days; if we turn to him with Sorrow and Repentance, as to the Angel of the Covenant whom we delight in; and be obedient to his Voice. For that fuch a time will come, when we shall be again received into his Favour; we are well assured, both by the Prophesies of the Yews and Christians.

St. Paul, in his Epistle to the Romans, speaks very planely to this purpose; when he warns them "not to be ignorant of this Mystery, (least they should be wife in their own Conceits;) that Blindness in part hath happened to Israel, until the fulness of the Gentiles be come in; and so all Ifrael shall be saved k." And this shall be, "when God shall turn away Ungodliness from facob; and take away [the punishment of] their Sins." And St. Luke tells us, that " Ferusalem should be trodden-down of the Gentiles; until the time of the Gentiles be fulfilled!;" which, St. John informs us, will be forty and two Months: or 1260 Years m.

But the Events, which according to the Prophesies are to precede this happy Time, are not yet fulfilled. Christ hath not yet the uttermost parts of the Earth for his Possession. All People, Nations, and Languages, do not ferve him. The Lord is not King over all the Earth; nor do all the Nations worship before him P. For, as Brerewood observes, if we divide the Known World into thirty Parts; the Christian Part will be only as five, the Mabometans as fix, and the Idolaters as nineteen 9.

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Deut. iv. 30. "When thou art in Tribulation, and all these things are come upon you, even in the latter days; if thou turn to Jehovah thy God, and shalt be obedient to his Voice, he will not forfake thee." And, Hofea iii. 4. "For the Children of Ifrael shall abide many days without a King, &c. afterward shall the Children of Israel return, and seek the Lord their God, and David their King: and shall fear the Lord and his Goodness in the latter days. See Isaiah 11. 2. Micab iv. 1.

<sup>\*</sup> Rom. xi. 25, &c. Not a little remnant only, as at the first Coming of Christ; but ALL If ael: And to this purpose, read Is. liv. 8, 9, 10.—lix. 20, 21.—lx. 14, 18, 19, 20.—lxi. 7, 8.—lxii. 4, 12.—lxv. 19.—lxvi. 22.—fer. xxxii. 39, 40. Ezek. xxxiv. 28, 29.—xxxvii. 25, 26, 27.—xxxix. 28, 29. Amos ix. 15. Now scarce any of these Texts can be applied to the Captivity of Babylon. See Whithy, Vol. II. p. 131, 132.

Luke XXI. 24. m Rev. xi. 2.

n P/. ii. 8.

o Dan. vii. 14, 27.

P Micab v. 4. Zech. xiv. 9. Pf. lxxii. 8.—lxxxvi. 9.—xlvii. 2, 7.

There are many other particulars foretold in the Jewish, and more explicitly in the Christian Scriptures, which are to precede our Conversion; some of which will promote it: and, if we trust to the Interpretation of the Christians, there are some Events, which have happened in these latter Ages; which intimate, that the ancient Prophesies are hastening to an Accomplishment: particularly, the great Diminution in the Power of the Roman Church;

and the present Wars of the Turkish Empire.

For the Christians inform us, that the Apocalypse was written about the year of Christ xc; and that the number of the Beast, [666] who was to arise out of the Sea; [Rev. xiii. 18.] relates to the number of Years, from that time, before the Rise of the Pope as a temporal Prince; the same tyrannical Power, which is spoken of by Daniel; [vii. 24, 25.] And it must be confessed; that the Time agrees to an exactness: for the Popes sirst became temporal Princes, by obtaining the Exarchate of Ravenna, in the year of Christ 756; and the year of Christ 90, added to the number 666, ends in that year; i.e. 756. And this power, as they observe, as prophesied of

both by Daniel and St. John, was to last 1260 years's.

As this Prophefy threatens Rome<sup>t</sup>; so another Prophefy is interpreted to bear as hard upon the European Kingdoms in General. The Interpreters univerfally allow the Beast to signify Rome; and we find it foretold, Rev. xvii. 12. that the ten Kings, into which the Roman Empire was divided, should receive Power as Kings, one Hour with the Beast: μίων ώραν and Bugenhagius obferves, that this must fignify duration of Time: i.e. they shall receive the Power of Kings one Season, or Portion of Time, with the Beaft. Now these ten Kings, or Kingdoms, are explaned by the Christians to comprehend 1. The Vandals and Alans, in Spain and Afric. 2. The Suevians, in Spain. 3. The Vifigoths, in France 4. Alans, in Gaul. 5. Burgundians. 6. Franks, in and Catalonia. 7. Britans. 8. Huns, in Hungary. 9. Lombards. venna". Upon this Prophefy, so explaned, an Anonymous Writer adds; "Let it be feriously remembered; that, as the ten Kings role together with the Beast; so by this Interpretation they are to sink

r Sir Isaac Newton; p. 250.

Dan. xii. 7. Rev. xi. 2, 3.-xii. 6, 14.

<sup>\*</sup> Rev. xvii. 13.

See Sir Isaac Newton on the Prophefies; and Machiavel.

with him. When therefore this great Babylon, this Mother of Whoredoms and Abominations of the Earth, [which, in St. John's time, reigned over the Kings of the Earth w,] shall be brought to utter Destruction; that Event will be a Signal to all the ten Kingdoms, into which the old Roman Empire was divided; that their Destruction is approching ... This ought certainly to be a warning to the Protestant Churches; who have received so many remarkable Bleffings from the hand of God, fince their Reformation from the Church of Rome; to pursue the same Principles, upon which they separated; and to admit no one Article into their Establishments, but what they can prove from Scripture; and not be tempted by empty Shadows, and the Appearance of Political and Secular Advantages, to oppose the Truth: For it is very remarkable, and interesting for them to consider; that, in the Prophesy of Daniel, which is parallel to that of St. John, these ten Kingdoms are represented as the Toes of the Image; and their Destruction is in like manner foretold: "Then was the Iron, the Clay, the Brass, the Silver and the Gold, broken to pieces together; and became like the Chaff of the Summer Threshing-floor, and the Wind carried them away, that no place was found for them: and the Stone that is, the Kingdom of the Messiah, which smote the Image? became a great Mountain; and filled the Earthy." By which it seems to look, as if the Protestant Churches would not make that advance in the purity of their Religion; which might reasonably be expected from the State of Prosperity, and the great Advantages, they have for many years enjoyed?.

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w Rev. xvii. 5, 18.

Notes on several Texts; p. 144. Supposed to be written by Mr. Mann.

y Dan. ii. 35.

The Author of an Essay on the Beauty of the Divine Economy, speaking of the particular Happiness, in this respect, of

<sup>&</sup>quot; England, bound-in with the triumphant Sea,"

the Bulwark of the Reformation, a fafe retreat from the Tyranny of Rome, a Land of Learning and it's Parent Liberty; observes—that it is the Duty of Men, so guarded from the Dangers that attend the search of Truth in other Countries, so blessed with Time and Opportunity, so adorned with Learning and the free use of Scripture; to study the Word of God with Assiduity and Pathfulness: not as though they were perfect but searching after farther Improvement; confising ingenuously, in the true Spirit of Protestantism, which disclames Infallicitity; that if the Church of England should, in every Doctrine it advances, "justify itself; it's own Mouth would condemn it: and if it should say, I am perfect; it would prove it perverse." Is in the business of it's Members, says that Writer, to bring it to perfection by Degrees; as they themselves improve in the Knowledge of the Gospel.—And if we press-on to farther Knowledge.

I do not pretend to defend or object-to these Interpretations: but only observe; that, if they were actually true, we should probably fee the very same Face of things, both in the Popish and Protestant Churches, which we now do: viz. an utter Difregard to the Truth, when in competition with political Views and worldly Interests; and a Determination to maintein the Errors of their feveral Establishments, and the Traditions, and Doctrines, and Commandments of Men; though in many particulars they know them to be false: and an open and obstinate Opposition to the Word of God, their own Consciences, and that Power, which must infallibly overwhelm and crush them, if they continue to resist it: for the Kingdom of the Melliah is described in the Christian Scriptures, as a Stone; on which who so ever falls, shall be broken; and on whomfoëver it shall fall, it will grind him to powder ; and Daniel says, it shall break and confume all these Kingdoms; [among which are included the Ten already specified and it shall stand for ever b: and the Iron, and the Clay, of which these Kingdoms are composed, are again foretold to be broken in pieces, in the next verse. And this is all agreable to the Conduct of Providence, in like Circumstances, at other times. Luke viii. 18,—xix. 26. and particularly, fee Prov. i. 24. &c. agreeably to this Juggestion & ca

Videshe addend: 3

Another Event, which the Christian Scriptures speak-of, to be accomplished before our Conversion, according to the Interpretation of the Christians; is the Ruin of the Turkish Empire. They tell us; that the four Kingdoms of the Turks, who were seated on the Euphrates, and were invaded by Hulacu in 1258; and then made war upon the Greek Empire, and took Constantinople in 1453; are prophesied-of in the Revelation: and were to reign an Hour, and a Day, and a Month, and a Year: which, according to the Prophetic Language explaned in Ezekiel, amounts to 391 years; and will therefore be completed in about seventy years; and that

and Improvement; and are not grown too Wife and Politick to amend our Errors, when we find them; and to separate the Chass from the Corn: This Conduct, carried-on with Purity of Heat and Manners, and a Love and Charity to one another, will be the most rational Thanksgiving to God for his Mercies; and the most likely way, according to all human Appearance, of propagating the Christian Religion. This was written in the Year 1759; before the Rise of the present Disputes about Subscription to Articles.

a Matt. xxi. 44.

Dan. ii. 44.

c Rev. ix. 4.

<sup>·</sup> Ezek. iv. 6.

be [viz. the Turk] shall plant the Tabernacle of his Palace [after the loss of Constantinople] between the Seas of the glorious holy Mountain, [in Judaa] according to the Prophet Daniel; yet shall he come to an End, and none shall help him. These are the Computations of the Christians; and, how true they may be, Time will discover. The Event, as Sir Isaac Newton observes, will prove the Prophely.

But one thing we may be certain of; that, before our Happiness as a temporal State, and the return of the Theocracy, Elias will come and restore all things; for that Prophesy of Malachi does not feem to have been completely and literally fulfilled, in the person of John the Baptist: who, though He came in the Power and Spirit of Elias; was not Elias himself in Person, as seems to be the sense of the Prophet: for we expect that what has happened at the first coming of the Messiah shall be more fully and literally completed at his fecond coming; when all Figures and Shadows shall be done away s. And then shall Our Conversion and Fullness bring-on the Conversion and Fullness of the Gentiles h; and the receiving Us. again into Favour shall be like Life from the Dead to both of usi. And the Nations shall then see clearly, that our Peculiarity was intended for the general Benefit of all Mankind.

Then shall be sulfilled all those great and glorious Promises recorded in the Prophets, which relate to the Messiah's Advent as a Prince; that the Gentiles shall come to our Light, and Kings to the brightness of our Rising; and Nations, which have not known us, shall run unto us: because the Lord shall glorify usk. And the Sons of Strangers shall build-up thy Walls; and their Kings. hall minister unto Thee! For, thus faith the Lord: Behold,

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Dan. xi. 45. 1 Mal. iv. 5, 6.

<sup>8</sup> Mal. iv. 5. Matt. xvii. 11.—xi. 14. Christ calls John the Baptist Elias; because he came in the Spirit and Power of Elias; Luke 17. It was customary, among the Jews, to call fimilar Characters by one and the same Name. As when Christ is called David; and the Son of Josiah is called Shallum: Jer. xxii. 11. And so Rome is called Babylon, in the New Testament. Many of the Christian Fathers believed, that Elias would come in the Bedy; as he came by John in Virtue and Spirit. But whether this Prophefy will be fulfilled, according to the exact Letter, is uncertain; thus much we know of be matter, that Elias did not die; and therefore may possibly appear again in Person, before any Refurrection from the Dead.

See Whithy; Vol. II. p. 131, 132.

Rem. xi. 15. Ezra ix. 9. Ezek. xxxvii...

k Ijaiah lx. 3.—lv. 5.

I Jaiah Ix. 10.

I will lift-up my Hand to the Gentiles; and fet-up my Standard to my People: and they shall bring thy Son in their Arms, and thy Daughters shall be carried upon their Shoulders: and Kings shall be thy nursing Fathers, and Queens thy nursing Mothers; they shall bow down to Thee with their Face upon the Earth, and lick up the Dust of thy Feet; and thou shalt know, that I am the Lord: for They shall not be ashamed, that wait for Me<sup>m</sup>. And I will feed them that oppress thee with their own Flesh; and they shall be drunken with their own Bloud, as with sweet Wine; and all Flesh shall know, that I the Lord [Jehovah] am thy Saviour, thy Redeemer, the mighty One of Jacob "."

Excuse me, my Dear Elisha; if in a matter in which I think not only my Self, but my whole Nation, so greatly interested, I appear to indulge my Hope to an Excess; for it is the only Hope remaining to us: and, if it be well founded, as I am fully con-

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P. 73

vinced it is; it is a Great and a Glorious one.

Sir Isaac Newton observes; that, in the days of the ancient Prophets, when the ten Tribes were led into Captivity, the Israelites expected a double return; and that at the first the Jews should build a new Temple, inserior to Solomon's; until the time of that Age should be fulfilled: and afterwards, that they should return from all places of their Captivity; and build ferusalem and the Temple gloriously. And, to express the Glory and Excellence of this City, it is significantly said to be built of precious Stones. Ferusalem shall be built-up with Sapphires and Emeralds, &c. And, if we look into the Apocalypse of St. John; we shall see by the Description which he there gives of the Heavenly Jerusalem, the holy City, the Lamb's Wife?; &c. that he speaks of the same

Sir Ijaac Neseton on the Prophefies; p. 132. Tobit xiv. 4, 5, 6. Tob. xiii. 16, 17.

IJ. liv. 11, 12.
This rebuilding of

and the Metaphor is used in many other Places. Hence her Idolatry is considered as Adultery and Whoredom; and she is called a Harlot, Jer. iii. 8, 9.—xiii. 27. Exek. xvi. 15. Jer. iii. 6, and God is divorced from her; If. xlii. 4, 5. And, as Judah and Jerufalem are accounted Harlot.

m Taiab xlix. 22, 23.

n Ibid. ver. 26.

This rebuilding of Jerujiem and the waste Places of Judah, is predicted in Mic. vii. 11, Amos ix. 14, 14. Ezek. xxxvi. 33, 35, 36, 38. If. liv. 3, 11, 12.—lv. 12.—lxi. 4.—lxv. 18, 21. 22. Tobit xiv. 5. And the return from Captivity, and coming of the Messah and his Kingdom, are described in Dan. vii. Rev. xix. Acts i. 7, 8. Matt. xxiv. Joel iii. Ezek. xxxvi.—xxxvii. Il. lx.—lxii.—lxii.—lxv.—lxvi —&c. Sir Isaac Newton; p. 134.

P In the Old Testament, the Jewish Nation is said to be married to Jehovah; Jer. xxxii. 32.

Times with Tobit and Isaiah. For he fays; "the Building of the Wall was of Jasper, and the City of pure Gold;" &c. And he foretells fuch a glorious Change of Affairs to be brought about, relative to the future Happiness of our Nation; as he wants words to express. And there can be no greater Proof, that the Christian Religion is the Completion of the Jewish Revelation; and that the Love of God still continues to our Nation; than the whole Scheme and Conduct of this Prophesy of the Apocalypse: which was reveled to Jesus Christ by the Supreme Jehovah; that he might signify it to St. John, by his Angel; Rev. i. 1. and is entirely ordered according to the ancient Fewish Worship, upon the Feast of the 7th Month; and carried-on by Figures bearing Analogy, and relative to our Customs and Histories. Twelve thousand Saints of every Tribe of Israel, are described as sealed with the Seal of the Living God; Rev. vii. 4. "And the Tabernacle of God [where the Angel Jehovah appeared in the Cloud] shall be with Men; and the Shechinah, or Glory of God, shall lighten it; and the Lamb, that is, Christ, the Angel Jehovah, who used to appear in Shechinah to our Fathers; shall be the Light thereof. And He will dwell with them, and they shall be his People; and God shall wipe-away all Tears from their Eyes, and there shall be no more Death, neither Sorrow, nor Crying; neither shall there be any more Pain; and the New Jerusalem shall descend from Heaven, prepared as a Bride adorned for her Husband; and the Kings of the Earth shall bring their Glory and Honour into it; and the Saints of God shall reign

lots, (by reason of their Pollution) under the Names of Abolah and Abolibah; Ezek. xxiii. So the polluted Christian Church is represented as a Harlot, in the Apocalysic. But yet God hath not call-away his People; but, upon their Return, is ready to receive them again. "Turn, O backsliding Children; saith the Lord: for I am Married unto you." Is. lxii. 4, 5. Jer. iii. 14. And again; "Cry in the Ears of Jerusalem, Thus saith the Lord; I remember the Kindness of thy Youth, and the Love of thine Espousals." &c. Jer. iii. 2.—And though the Branches of the Olive Tree are broken-off; yet the Root and the Stock remain, into which the Christian Church is grafted; and when Jerusalem their selections the fame. and when ferusalem shall seek febovab in the Latter Days, they shall be grafted into the same Stock; and become the Lamb's Bride; espoused to one and the same Husband, the Visible febovab; in the same Sense in which the fews say, that Moses espoused Israel to God in Mount Sinai; when he made them enter into Covenant with him: [Deverim Rabba; c. vii. col. 4.] and in which St. B. I have especially say to one Husband; that in which St. Paul fays to the Corinthian Converts, I have espoused you to one Husband; that I may present you as a chaste Virgin to Christ.—And, Rev. xxi. this Bride is planely described to to be the holy City and the New Jerujalem, and as a Bride adorned with her Jewels, to be married to the Lord; as our Nation is described. If. lxi. 10.-lxii. 4, 5. See Whithy on the Millennium; P. 734. Rev. xxi. 3, 23.

with Christ 1000 years; even for ever and ever ". And the Song of Moses, which particularly prophesied of these Times, shall be And all the ancient Pro. joined with the Song of the Lamb x. phesies shall be completed, and the Angel of the Covenant shall be our Saviour, the Lord our Righteousness; the King of Kings, and Lord of Lords y. In short; although our Sun hath been darkened, and our Moon hath not given her Light, for many Ages; yet the Day-spring from on high shall again visit us, and the Sun of Righteousness arise with healing in his Wings a. For in my Wrath I finote thee, [fays the Lord;] but in Favour have I had mercy on thee b.—But all this Hope depends upon that one Truth, which we are so averse to acknowledge; that 'fesus is the Christ: without which all is Darkness and Despair. For, as I have shewn, and I repeted again; if the Prophesies are not already so far fulfilled in him in part as to prove him to be the Messah; they can never be fulfilled at all

I can see no way to avoid the force of these Arguments: for whether we allow or deny the Authenticity of the Christian Scrip tures, our Case will be equally desperate: because They are not only confirmed by stronger Evidence than Ours; but actually support them. And to infift, that our Propheses are true; and consequent must come to pass within the appointed Times, which are not elapsed; and then deny the Authority of the only History in the World, that is able to account for their Completion, and suppose their Credit; must appear to every sensible Man to be in essess plane Confession, that the Jewish System is now become indefen In short; if we allow their Scriptures, we allow the Me to be come; and fesus to be the Person: and, if we deny their Scu tures, we are not able to defend our own.

· Compare Daniel vii. with Apocalypf. xx.

Dan. vii. 9. I beheld, till the Thrones were placed.

10. the Judgement was set.

22. and Judgement was given to the Saints of they, [the Saints] lived and reigned with [ the most High: and the Saints possessed the 1000 years. Kingdom.

Apoc. xx. 4. And I faw Thrones; and fat upon them.

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And Judgement was given unto them;

<sup>\*</sup> Rev. xv. 3.

y Ibid. xix. 16.

<sup>2</sup> Luke i. 78.

<sup>.</sup> Mal. iv. 2.

b Maiob lx. 10.

And there can be no greater Proof, that our Rabbins themselves are sensible of this; than the methods they have taken, to prevent an Examination into the Merits of the Cause; by forbidding us, under an Anathema, to compute the Times. This may indeed keep our People for some time from discovering the Truth, and going-over to Christianity; and, as a Protestant Divine once said in Praise of the Inquisition, it may serve to keep all things Tight: But this effect will reach no farther than the Synagogue. It will neither prevent the Calculations of the Christians and Mahometans; nor defend us against the Conclusion, which They both agree in; that the Messiah's Advent is already pass'd: which We dare not inquire into.

And indeed, if this be the Case with Us; if we deny the Evidence of Miracles, by supposing them to be performed by Magic; and the Evidence of Prophesies, by denying them to be examined into, and their Completion ascertained; what Proof of our own

Religion will remain?

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These Arguments, out of many, I have chosen to lay before You; because they have been most convincing to Me, and seem fully to determine the Question between us; as being the lest liable to cavil and uncertainty. Among those which I have omitted, in proof of Christianity in general; the Evidence, which arises from the perpetual Correspondence between the two Revelations, is not the lest: the one of which is a plane Counter-part to the other; One, the Seal or Type; the Other, the Impression or Antityte; answering to it in a thousand Particulars: But this internal Proof will not be apprehended, in it's full force, by those; who are not fatisfied of the Divine Original of both. But, when the Divinity of them is once acknowledged, there appears in almost every Chapter of the New Testament, some Hint, Reference, or Doctrine; which either explanes, or fulfills, or farther continues, or confirms, the same Scheme of Providence, which we learn from our own Scriptures; in a confiftent, intelligible, and very extraordinary manner.

And, what appears to me another wonderful Confirmation of this Divine Original of the Christian Scriptures, of the internal

Kind,

<sup>&#</sup>x27;Non decet autem aliquem supputare tempus, aut curiose elicere en Versibus: cognoscetur Tempus adventûs ejus, [sc. Messie;] quemadmodum dixêre Sapientes. Cel. m. in cap. Chelek. Illaquëetur animus supputantium tempus. Abravanel de Cap. Fid. p. 7.

Kind, [for I shall say nothing here of the external Proof;] is this: that the more the World improves in the Knowledge of Truth, especially with regard to the Nature and Attributes of God, and the moral Excellence of Man, beyond what was known in former Days; the more they find their Sentiments agree with those Writings: which seems a plane Proof, to an unprejudiced Mind; that no Man or Set of Men in the World, were capable of composing them; without a divine Revelation. On the contrary; had they been of human Composition, we should have found them full of the Errors of some old Philosophy; and incapable of standing the Examination of the present Ages. Whereas, in truth, we find no System of Religion or Morals, that is worth regarding; any farther than it agrees with these Books, and will stand the Examination of that Test.

When I consider all these Arguments; and find the End, for which the Divine Power interpoles in the Affairs of Men, is the performance of that Promise of Blessedness; which Jehovah first obfeurely hinted to Adam, and afterwards more explicitly gave to Abraham; that in his Seed should all the Families of the Earth be bleffed: and afterwards still more planely by Isaiah; that the Messiah, or Christ, should become a Light to the Gentiles; and the Salvation of God to the End of the Earth: extending the Bleffing from our Nation, to the whole race of Man; and from this World, to the next; thereby bringing all good Men, whose Principles shall fit them to promote Virtue and Hapiness, into an eternal Kingdom that shall never be destroyed; under the Care and Government of the Jehovah Angel, who created us, and hath taken care of us from the Beginning:—When I farther confider; that the Christian Scheme, by which all this is to be brought about, is not only perfectly confiftent with our highest Notions of the infinite Goodness of the great Lord and Governer of the Universe; but entirely conformable to the usual Method of his Providence, in renewing his Revelations to Mankind; as the Evidence and good Effects of former Revelations failed, through length of Time, and the Carelessness and Wickedness of the World:—When I see all these Truths join to complete One plane, rational and confistent design, agreable to our own Scriptures, and our most sanguine hopes in the promifes made to our Fathers: I think myself not only obliged to confess my Belief, that Jesus is the Christ; but also to produce my

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Proofs, and explane to my Friends the Strength of the Evidence, by which I have been convinced; and the Reasons of so great a Change in my Sentiments: that, if my Opinion be agreable to Truth, it may prevale with others; and, if not, that I may at lest appear to them not to have acted rashly or precipitately myself: and may give an Opportunity to those, who disapprove of my Conduct, to examine my Arguments; and either allow their Strength, or convince me of their Weakness.

I know; that I have already forfeited the Esteem of many worthy and good Men, whom I highly love and honour; and have exposed myself to much Reproche and Ill-will from Others, who have never wished me well. And, on the other hand, I am well aware; that I shall not approve myself to the Christians, whose Cause I plead; and whose Scriptures I believe. But You, my Friend, who are so thoroughly acquainted with my Principles, and the Uprightness of my Intentions, from my Youth; and have known me in Prosperity and Adversity always the same; will continue to Love the Man; whatever you may think of his Opinions, in matters of Religion.

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## ADDENDUM TO PAGE 175. LINE 3.

And therefore, though we should admit the ingenious Interpretation of the learned Professor Michaelis, in his Letters to Sir John Pringle, lately published; that the Prophesy of Daniel [ix. 24. &c.] does not relate to the coming of the Messiah in the Flesh, but to his coming to destroy Jerusalem; yet, the Conclusion I have drawn from that Prophesy will continue in full force; viz. that the Messiah was foretold to come, before the ruin of the City. For, whether we understand by it, that the Messiah shall cut-off the City and Temple; [see Michaelis Epist. p. 138.] or, according to Theodotion, that he shall be cut-off himself; [as foretold in Is. liii. 8.] In either Case, he must not only have come into the World, before these Events; in order to become the Son of Man: but he must have suffered Death, according to Isaiah; before he could become a King, and act with regal Power.

I shall beg leave here to observe, upon what the learned Professor has advanced in page 79; first, that if Messab be a proper Name, and not a mere Appellative, it was as proper to call him Messab the Prince; as it is, when we take Christ for a proper Name, to say Christ was the Messab. And in this sense, the Prophesy agrees with the Professor's opinion; that Messab, the Prince, [i.e. Messab, coming in the Character of a Prince,] came to punish his rebellious People and Subjects. But, if we read Messab and the Prince; I would ask, what Prince does the Prophes should come; should be here anticipated in an absolute manner, merely as a Prince, or the Prince; when none had been specified.

2. That Jojephus should understand the word Messiah to fignify Vespasian; [see Michaelis, p. 108.] is highly improbable; because they are so planely distinguished, as different Persons, in the 26th verse. Josephus's mistake seems on the contrary to have arisen, as I have before observed, not from believing Vespasian to be the Messiah; but from believing him to be the Prince who should reign over all. Hence arose the Difficulty. He could neither account, how the Messiah should reign over all, and yet be cut-off; as declared by Is. liii. 8. nor how Vespasian could answer to the Prophesy, which they understood was to be accomplished by a Prince from among themselves; olusios, according to Jer. xxx. 21. See note, in page 136 of this IVth Letter.

3. I do not imagine the Hebrew word Messiah was ever understood by the Jews in an absolute Sense, to signify a King in general, or a Roman Emperor, any more than a Roman Priest; at lest I humbly conceive, that Michaelis hath not proved any such thing; by his Quotations in p. 78: For no Heathen Prince is spoken-of in those Texts, excepting Cyrus; [Ijaiah xlv. 1.] whom God raised-up to restore the Captivity, whom he directed in all his ways, whose hand he held to subdue Nations, and whom he calls his Shepherd, and declares that he shall do all his pleasure. Cyrus therefore might properly be called the Anointed, or Messiah; and yet no propriety arise from thence, in using the word for a King in general, or a Roman Emperor.

4. Michaelis objects to the reckoning the seventy weeks from the Commandment given to rebuild the City, &c. by Artaxerxes Longimanus; because it was not the first command to that purposes for the first command was given by Cyrus. But, for the same reason, Michaelis should not have reckoned the seventy weeks to end with Messiah and the Prince; meaning Vespasian: for the first Advent of the Messiah was not synchronal with Vespasian.—But a more important Objection is this; that the second Advent of the Messiah to destroy Jerusalem, could not appear to a Jesus be any Advent of the Messiah at all.

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Addend. in p. 145. 1. 11. after the Words to prove, add—that the Messiah is not come; by such Reasons, as will equally prove that he, &c.

5thly. It is true; that the Jews are ready enough to allow the Professor's notion, of the coming of Christ to destroy Jerusalem, to be the doctrine of the new Testament : But then they allow this merely, in order to oppose its divine Authority. These two Things, says Dr. Allix, after long Conversation with the Jews, I can affert for certain: 1st. That they look upon those, who imagine the second Coming of Christ to any other purpose than the Salvation of Israel; not only as men who never read the old Testament, or miserably corrupt it; but as men, who do not understand the new Testament; and are therefore not sit to be talked-to .-2dly. That the greatest obstacle to their Conversion is made by those Divines; who, from fome places in the new Testament ill understood, relating to the second Coming of the Messiah, have endeavoured to make out a second middle Coming; to destroy the Jewish Nation under Titus: and pronounce, that Christ came a second Time; and will come a third Time. Now, as the Prophecies of the old Testament declare only two Advents of the Messiah; hence the Jews take a handle to reject the authority of the new Testament: as you may learn from the disputation of that very acute Jew, R. Jacob Aben Amram, against the Christians. For He understands the words of Christ, Mat. xxiv. 3, 4. (this generation shall not pass away, till all these things be fulfilled;) in the same manner as they are interpreted by some Christian Divine; to signify the Coming of Christ before the end of the generation in which he lived: From whence he concludes; that the Christians have no plea to expect a second advent of Christ at this time of day: fince Christ himself assigned so short a time for it; perhaps, while the Apostles themselves were alive. For which he quotes Matth. xxiv. 3, 4. Luke xxi. 32. Rev. xxii. 10—20. And it is certain, if those Texts are sulfilled, his second Coming is already pass'd; and therefore Dr. Allix adds, Viderint Theologi Christian, &c. Let the Christian Divines look to it; who, whil'st they maintein such a false interpretation of Christ's Words, afford the Jews an occasion of beating-down the hopes of the Christians concerning the second Coming of Christ; and so expose the Christian Faith to the derision of the Jews:

Et sic Judæis sidem nostram imprudenter propinant deridendam & exsibilandam. See De Messiæ
duplici adventu dissert. duæ advers. Judæos; Præsat. by P. Allix, D. D.

6thly. It was observed, in p. 164; that there was no necessity, in order to defend the Truth

of Christianity, to enter into an exact Calculation of the feventy Weeks of Daniel: but yet the Professor's Objection to the common Interpretation is of such a Nature; that it should not be passed-over without Notice. He says; "It does not sufficiently answer the Prophet's "Prayer. He prayed for the City and People; that They should return to their native "Country, and their City be re-built: whereas the Answer given is about the Messiah; concerning whom he neither inquired, nor spake a single Word." p. 8. To this it may be replied; That the Prophet's Prayer is as fully answered; by declaring that the City should be re-built, and last so many years, till the Death of the Messah, and then be destroyed; as if no mention had been made of the Messah at all: but only of what was immediately expressed in his Prayer .- And, in truth, the Meffiab's Death, upon which the Fate and Fortune of the City and People entirely depended, was so immediately connected with their Destruction; that it was merely, because they did not observe this very Prophecy; and receive the Messiah, when he came unto his own; or, in other Words, because they knew not the Time of their Visitation by him; Luke xix. 44. of which this Prophecy was a Warning, and a very necessary and useful Warning; that this Destruction was inflicted on them.

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7thly. Another Notion of the Professor's, upon which it may be proper also to remark, is this; that the feventy Weeks of Years must be so many Years of Prosperity: which he endeavours to elucidate, in the fixty-first page, by a Comparison; which does not seem at all to come up to the point. Judica, quæso, in exemplo: Septem mibi bebdomadum carcer, judicis sententia, decretus est; iis finitis, peto libertatem mibi promissam; sed tamen peto humiliter: advenit minister regius, sudore madens; mibi nuntiat, Regi me Optimatibusque omnibus in deliciis esse; Regemque statim decrevisse, ut septem adduc menses in carcere maneam. But furely, this is not considering

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P. 181. 1. 30. after Jehovah, add, as follows:

Mr. Jos. Mede fays; "The Presence of Christ in his Kingdom " shall no doubt be glorious: yet I dare not so much as imagine, "that it shall be a visible converse on Earth. For the Kingdom of "Christ ever hath been, and shall be, a Kingdom; whose Throne "and kingly Residence is in Heaven:" p. 605.—It is true, that the kingly Residence shall be in Heaven; and so it was, in the days of Theocracy: and yet the Angel of the Covenant was perfonally present on the Mercy-seat; and literally conversed with Moses, as one Man does with another.

Ibid. 1. 37. after Judgement, add-The judicious Reader will observe many mistakes of this kind; as well in R. Saadias' Eighth Treatife, as in the Remarks upon it by Dr. P. Allix; in a Book, entitled, A Confutation of the Hopes of the Jews, concerning the last Redemption: in which the Jew and Christian seem equally erroneous upon different Texts.

the Question in the true Light. Did the Honour done to Daniel consist in the Subject-matter of the Revelation? No, surely; but in the Revelation itself. It was, because he was highly favoured; that it was given him to understand, what should befal his People in the latter days: ch. x. 14. and the Prophecy or Subject-matter was the Truth: ch. xi. 2. and this could not be altered, for the better or the worse, merely to please the *Prophet*; but depended entirely upon the conduct of the *Nation*. Nor could it ferve the purpose the Prosessor supposes; though it were allowed, that they were all to be Years of Happiness: for, on the one hand, the Prophecy reaches much beyond the seventy Weeks; quite to the Destruction of the City, and all the Evils which were to be poured upon the Desolate: and, on the other hand, the Prophet was well informed of the happy State of his People; when the Son of Man should appear in the Clouds. ch. ii. 44. vii. 27.-Besides, we know, from the Prophet himself; that the beginning of these Weeks was to be in troublesome Times: ch. ix. 25. and, when Daniel speaks of these Times in the eleventh chapter, he never hims at the Happiness of them; but rather the contrary: ch. xi. 16. and, after the Empire was translated from the Medes and Persians to the Greeks, it is well known, that the Successors of Alexander were very bad Neighbours to the Jews; who, lying between the Kingdoms of Syria and Egypt, were continually harraffed and oppressed by one or other of them.

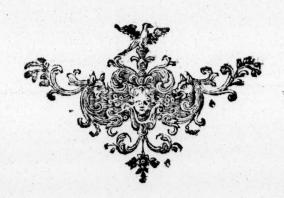
Lastly; when we consider the great Uncertainty, arising from the various Readings of the Text; and the variety of Senfes, put upon those various Readings by the Learned: when we confider the difference of the several Chronologies, which are used upon these points, all defended by Men of Learning; and the very little Satisfaction, or rather the great Perplexity, which the Mind feels from the many critical Niceties which are brought into the Dispute: it seems reasonable to conclude, upon the whole; that the Proof of Christianity cannot possibly depend, at this time of day, upon such precarious Evidence; how great soëver its influence might have been in former days, when these things were better understood: whereas, if we trust to the grand Outlines, in which all the Commentators are agreed; they must for ever form so impregnable a Bulwark of Christianity, that the learned Professor can have no solid ground to be so apprehensive of danger from their differing in their Interpretations from Him; ut bic potius cunicules timeat: p. 11. the Outworks being entire, according to all their different and

opposite Systems; and not to be undermined.

Page 194. between the Two Paragraphs add;

Agrëably to this Suggestion, that the Protestant Churches may perhaps be overwhelmed, together with the Church of Rome; I shall quote these remarkable Words from Mr. Joseph Mede: p. 760.

"There is a Sin, whereof the whole Body of the Reformation is "guilty; which nevertheless is accounted no Sin: and yet such a "one, as I know not whether God ever passed-by, without some "visible and remarkable Judgement. This seems to call for a "Scourge, before Antichrist shall go down; and that may be, as far "I know, this seared Clades Testium. See Apoc. xi. 7, 8. I will "not name it; because it is invidious: and I am not willing to be "drawn to say so much for the probability thereof in this Case, as "perhaps I could." Sir Isaac Newton might have the same Sin in his Mind, perhaps; when he spake of the Christian Religion, which all Nations have corrupted: and of the effecting a Recovery and Reestablishment of the long-lost Truth. On the Apoc. p. 252.



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